THE APOLOGY OF THE Church of ENGLAND.

Sym. 8. 63. 349

With a briefe and plaine declaration of the true Religion professed and vsed in the same.

Published by the most Reuerend Father in GOD

IOHN IVELL,

Bishop of SALISBVRY.

ROM. 1.

I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation to euery one that beleeueth, &c.

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To the right reuerend Father in God, *Iohn Iuell* Biſhop of Sarisbury, *P. Martir* wiſheth grace and peace.

BY meanes of the Biſhop of London (*Right Reuerend Father, & my Honourable good Lord*) I attained vnto a coppy of your Book of the Apology of the Church of England, which before was vnknowne both to me and my Country-men. The edition thereof in your laſt writings you rather ſecretly did touch than manifeſtly expreſſe. But vnable to compaſſe ſo far a iourney, it could not come vnto vs before the Calends of Auguſt, whereby you may conceiue what damage the diſtance

of place importeth vs. The same not only was pleasing vnto me, to whom all your labours and endeauours are most acceptable, *and absolutely satisfied me in all ample manner: but it was so* grateful & welcome *to my brethren,* Bullinger *and his sonnes, as also to* Gualther *and* Wolphius *themselues, to whom it seemed so euery way wise, wonderfull and eloquent, as they make no end of cõmendation of it, adiudging, that ne-*
"uer any Booke of this time
" was euer more accurately
" and perfectly penned. *This felicity of your wit, this reedification of the Church of God, this singular ornamẽt of the estate of* England, *I exceedingly congratulate, most humbly beseeching you to treade stil in that path which you haue begũ to track out to vs. For I assure*

you,

you, howbeit we haue a ſpeciall good cauſe, yet in regard of the aduerſe multitude, very few there be who are found to manage it: & the cõtrary ſide ſeem to be ſo vigilãt, as by their ſubtil enditing & ſophiſticall cõtorting, they creepe into the applauſe and popular approbation of the ruder multitude. I ſpeak of Staphylus, Hoſius, & ſuch like the ſtout champions & defendants of our times, of Papiſticall fictions. Wherefore ſince now by your moſt learned & elegant Apology, you haue giuẽ vs ſuch encouragement, know aſſuredly that all good & learned men beare that opinion of you, that during your life the truth of Gods word whẽ ſoeuer violated by malignãt aduerſaries, cannot eſcape vnpuniſhed.

For mine owne part, I ioy exceedingly that I haue liued to ſee

that day, wherein you haue beene the Father of such a famous renowned child. God our heauenly Father of his great goodnesse grant, that you may be fruitfull continually in this kind, and bring forth many children.

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AN

AN APOLOGIE, OR ANSWERÆ in Defence of THE CHVRCH OF ENGLAND.

PART I.

Of the True Religion professed and vsed in the Church of England: with a brief relation, what opposition the Truth and True Religion hath at all times met with in all ages.

IT hath been an old complaint, euen from the first time of the Patriarks and Prophets, and confirmed by the writings & testimonies

Tertul. in Apolog. True Religion was alwayes slandred among mē.

nies of euery age, *that the Truth wandereth here and there as a strāger in the world and doth readily finde enemies and slanderers amongst those that know her not.* Albeit perchance this may seem vnto som a thing hard to be beleeued, I meane to such as haue scant well and narrowly takē heed therunto, specially seeing all mankind of natures very motion without a Teacher, doth couet the truth of their owne accord: and seeing our Sauior Christ himselfe, when he was on earth, would bee called *the Truth*, as by a name most fit to expresse all his diuine Power. Yet wee, which haue been exercised in the holy Scriptures, and which haue both read and seene, what hath happened to all

Christ is Truth. Iohn 14.6.

Truth resisted at all times.

godly men commonly at all times, what to the *Prophets*, to the *Apostles*, to the *holy Martyrs*, and what to *Christ* himselfe: with what rebukes, reuilings and despights, they were continually vexed, whiles they here liued, and that onely *for the truths sake*: we (I say) do see, that this is not onely no new thing, or hard to bee beleeued, but that it is a thing already receiued and cõmonly vsed from age to age.

Nay truely, this might seeme much rather a meruaile, and beyond all beliefe, if the diuell, *who is the father of lyes, and enemy to all truth*, would now vpon a sudden change his nature and hope, that *truth* might otherwise be suppressed than by belying

John 8.44.

ing it: or that he would begin to eſtabliſh his owne kingdome by vſing now any other practices, than the ſame, which he hath euer vſed from the beginning. "For ſince any mans remē- "brance, we can ſcant finde "one time, either when Re- "ligion did firſt grow, or "when it was ſetled, orwhē "it did firſt afreſh ſpring "vp againe, wherein *Truth* and *Innocency were not by all vnworthy meanes, and moſt deſpitefully intreated.* Doubtleſſe the diuell well ſeeth, that ſo long as *truth* is in good ſafety, himſelf cannot be ſafe, nor yet maintaine his owne eſtate.

For, letting paſſe the ancient *Patriarkes* and *Prophets*, who, as we haue ſaid, had

had no part of their life free from contumelies and slanders: Wee know, there were certaine in times past, which said and commonly preached, *that the old ancient Iewes (of whom we make no doubt but they were the worshippers of the onely and true God) did worship either a Sow or an Asse in Gods stead, and that all the same Religion was nothing else, but sacriledge, and a plaine contempt of all godlinesse.* We know also, that the Sonne of God, our Sauiour *Iesus Christ*, when hee taught *the truth*, was counted a *Sorcerer*, and an *Enchaunter*, a *Samaritane*, *Beelzebub*, *a deceiuer of the people*, a *Drunkard*, and a *Glutton*. Againe, who wotteth not what words were

Slandring the truth is ancient.

Cornel. Tacit. Annali. lib. 21.

Tertul in Apolog.

Iohn 8 48. Mat. 10.25

27

Iohn 7.12.

Mat 11.29.

ſpoken againſt S. *Paul*, the moſt earneſt and vehement preacher, and maintainer of the Truth? Sometime, that
Acts 1[illegible].40 he was *a ſeditious and buſie*
21.38. *man, a raiſer of tumults, a*
24.41. *cauſer of rebellion: ſometime*
[illegible].15. *againe, that he was an Heretique:* ſometime, *that he was mad:* ſometime, *that onely vpon ſtrife and ſtomacke, hee was both a blaſphemer of Gods law, and a deſpiſer of the Fathers ordinances.* Further who knoweth not, how
Acts 8. S. *Stephen*, after hee had throughly and ſincerely embraced the truth, and began frankly and ſtoutly to preach and ſet forth the ſame, as he ought to do, was immediately called to an-
Acts 6.11 ſwer for his life, *as one that had wickedly vttered diſdain-*

full

full words againſt the Law, againſt Moſes, *againſt the Temple, and againſt God?* Or who is ignorant, that in times paſt there were ſome which reproued the Holy Scriptures of falſhood, ſaying: *they contained things both contrary, and quite one againſt another: and how that the Apoſtles of Chriſt did ſeuerally diſagree betwixt themſelues, and that Saint* Paul *did vary from them all?* And not to make reherſall of all, for that were an endleſſe labour, who knoweth not after what ſort our Fathers were railed vpon in times paſt, which firſt began to acknowledge and profeſſe the Name of Chriſt: *how they made priuate conſpiracies, deuiſed ſecret Counſels a-*

Hiero. in proœ. in 8. piſt. ad Galat.

Hieron in Matthæ. lib. 1. cap. 1.

Tertul con. Marcion li. 1. & lib 4.

Lib 5. cap. 1. Lactan.

Euſeb lib. 5 cap. 11.

gainſt the common wealth, and to that end made early and priuy meetings in the darke, killed young Babes, fed themſelues with mens fleſh, and like ſauage and brute beaſts, did drinke their blood? In concluſion, how that after they had put out the candles, they com-

Rom 1.24, 25, &c. "mitted adultery betweene "themſelues, and without "regard, wrought inceſt one "with another: that bre-"thren lay with their ſiſters, "ſons with their mothers, "without any reuerence of "nature or kin, without "ſhame, without differ-"ence: and that they were "wicked men, without all "care of Religion, & with-"out any opinion of God, "being the very enemies of "mankind, vnworthy to be

ſuf-

"ſuffered in the world, and
"vnworthy of life?

All theſe things were ſpoken in thoſe daies againſt *the people of God*, againſt *Chriſt Ieſus*, againſt *Paul*, againſt *Stephen*, and againſt *all them, whoſoeuer they were, which at the firſt beginning embraced the truth of the Goſpell, and were contented to be called by the name of Chriſtians*: which was then a hatefull name among the common people. And although the things which they ſaid were not true, yet the diuell thought it ſhould be ſufficient for him, if at the leaſt he could bring it ſo to paſſe, as they might be beleeued for true: and that the Chriſtians might bee brought into a common ha-

tred of euery body, and haue their death and destruction sought of all sorts. Heereupon *Kings* and *Princes* being led then by such persuasions, killed all the *Prophets* of God, letting none escape: *Esay with a saw, Ieremy with stones, Daniel with Lyons, Amos with an yron barre, Paul with the sword; and Christ vpon the Crosse*: and condemned all Christians to *imprisonments*, to *torments*, to the *pikes*, to be throwne down headlong from *Rocks* and *steep places*, to be cast to *wilde beasts*, and to *be burnt*: and made great fires of their *quick bodies*, for the only purpose to giue light by night, and for a very scorn & mocking stocke: and did count them no better than the vi-

leſt

leſt filth, the off-ſcourings and laughing games of the whole world. Thus (as yee ſee) haue the Authours and profeſſors of the Truth euer beene entreated.

Wherefore wee ought to beare it the more quietly, which haue taken vpon vs to profeſſe the Goſpell of Chriſt, if wee for the ſame cauſe be handled after the ſame ſort: and if we as our forefathers were long agoe, be likewiſe at this day tormented, and baited with raylings, with ſpightfull dealings, and with lies: and that for no deſert of our owne, but onely becauſe we teach and acknowledge the Truth. We muſt quietly profeſſe the truth.

1 They cry out vpon vs at this preſent euery where, Slanders deuiſed by Papiſts.

That

That wee are all Heretiques, and haue forsaken the Faith, and haue with new perswasions and wicked learning, vterly dissolued the concord of the Church.

2 That we renew, and as it were fetch from hell, the old, and many a day condemned Heresies: that we sow abroad new Sects, and such broiles as neuer earst were heard of: also, that we are already diuided into contrary parts and opinions, and could yet by no meanes agree wel among our selues.

3 That wee be accursed creatures, and like the Gyants doe warre against God himselfe, and liue cleane without any regard or worshipping of God.

4 That wee despise all good

good deeds: that we vſe no diſcipline of Vertue, no Lawes, no Cuſtomes: that wee eſteeme neither right nor order, nor equity, nor iuſtice: that wee giue the bridle to all naughtineſſe, and prouoke the people to all licentiouſneſſe and luſt.

5 That wee labour and ſeek to ouerthrow the ſtate of Monarchies and Kingdoms, and to bring all things vnder the rule of the raſh inconſtant people, and vnlearned multitude.

6 That wee haue ſeditiouſly falne from the Catholike Church, and by a wicked ſchiſme & diuiſion haue ſhaked the whole world, and troubled the common peace and vniuerſall quiet of the Church: and that, as

Dathan

Dathan and *Abiron* conſpired in times paſt againſt *Moſes* & *Aaron*, euen ſo we at this day haue renounced the Biſhop of Rome, without any cauſe reaſonable.

7 That we ſet nought by the authority of the ancient Fathers & Councells of old time: that wee haue raſhly and preſumptuouſly diſanulled the old Ceremonies, which haue beene well allowed by our Fathers and forefathers, many hundred yeeres paſt, both by good cuſtomes, and alſo in ages of more purity: and that wee haue by our owne priuate head, without the authority of any Sacred and Generall Councell, brought new Traditions into the Church: and haue done all

theſe things not for Religions ſake, but onely vpon a deſire of contention and ſtrife. But that they for their part, haue changed no manner of thing, but haue held and kept ſtill ſuch a number of yeeres to this very day, all things, as they were deliuered from the Apoſtles, and well approued by the moſt ancient Fathers.

And that this matter ſhould not ſeem to be done but vpon *priuy ſlander*, and to be teſſed to and fro in a *corner* onely to ſpite vs, there haue beene beſides, wilily procured by the *Biſhop* of *Rome*, certain perſons of *eloquence* enough, and not *vnlearned* neither: which ſhold put their helpe to this cauſe now almoſt deſpaired of, and

A fine tricke of papiſts for maintenance of a foule cauſe

Polished eloquence and long tales, baits for the ignorant.

and should *polish* and set foorth the same, both in bookes and with long Tales, to the end, that when the matter was trimly and eloquently handled, ignorant and vnskilful persons might suspect there was some great thing in it. Indeede they perceiued, that their own cause did euery where go to wracke, and that their sleights were now espied, & lesse esteemed, & that their helpes did daily faile them, and that their matter stood altogether in great need of a cunning spokesman.

Now, as for these things which by them haue beene laid against vs, in part they be manifestly false and condemned so by their owne iudgements, which spake them:

them: partly againe, though they be as falſe too in deed, yet beare they a certaine ſhew and colour of truth, ſo as the Reader (if he take not good heed) may eaſily be tripped and brought into error by them, ſpecially when their fine and cunning tale is added thereunto: And part of them be of ſuch ſort, as wee ought not to ſhun the as *crimes or faults*, but to acknowledge and confeſſe them as *things well done*, and vpon *very good reaſon*. For ſhortly to ſay the truth, theſe folkes falſely accuſe and ſlander all our doings, yea the ſame things, which they themſelues cannot deny but to be rightly and orderly done: and for malice doe ſo miſconſtrue and

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and depraue all our ſayings and doings, as though it were impoſſible, that any thing could be rightly ſpoken or don by vs. They ſhold more plainly and ſincerely haue gone to worke, if they would haue dealt truely: But now they neither *truly* nor *ſincerely*, nor yet *Chriſtianly*, but *darkely* and *craftily* charge and batter vs with *lies*, and doe abuſe the *blindneſſe* and *fondneſſe* of the people, together with the ignorance of *Princes*, to cauſe vs to be hated, and the truth to be ſuppreſſed.

Col. 1, 13. *This is the power of darkneſſe* and of *men*, which leane more to the *amazed wondering* of the *rude multitude*, and to *darkneſſe*, then they do to *Truth* and *Light*:

and

and as Saint *Hierome* ſaith, *doe openly gaine-ſay the truth, cloſing vp their eyes, and will not ſee for the nonce.* But we will giue thanks to the moſt good and mighty God, that ſuch is our cauſe, where againſt (when they would faineſt) they were able to vtter no deſpight, but the ſame, which might as well be wreſted againſt the *holy Fathers*, againſt the *Prophets*, againſt the *Apoſtles*, againſt *Peter*, againſt *Paul*, and againſt *Chriſt* himſelfe. *Hieron. aduerſus Rufinum.*

Now, therefore, if it be lawfull for theſe folkes to be *eloquent*, and *fine tongued* in ſpeaking euill, ſurely it becommeth not vs in our cauſe, being ſo very good, to bee dumbe in anſwering. Slander that tend towards blaſpemy muſt be confuted.

ſwering truely. For men to be careleſſe, what is ſpoken by them and their owne matter, be it neuer ſo falſely and ſlanderouſly ſpoken, (eſpecially when it is ſuch, that *the Maieſty of* GOD, and *the cauſe of Religion* may thereby be damaged) is the part doubtleſſe of diſſolute and very retchleſſe perſons, and of them, which wickedly winke at the iniuries done vnto the name of God. For although other wronges, yea oftentimes great, may be borne and diſſembled of a mild & Chriſtian man: yet he that goeth ſmoothly away and diſſembleth the matter when he is noted of *Hereſie*, *Ruffinus was wont to deny, that man to be a Chriſtian.* We therefore will

will doe the ſame thing, which all *Lawes*, which *Natures* owne voice doth command to be done, and which *Chriſt* himſelfe did in like caſe when he was checked and reuiled: to the intent we may put off from vs theſe mens ſlanderous accuſations, and may defend ſoberly and truly our owne cauſe and innocency.

For Chriſt verily, when the *Phariſees* charged him with *Sorcery*, as *one that had ſome familiar Spirits, and wrought many things by their helpe: I* (ſaid he) *haue not the deuill, but doe glorifie my Father: but it is you, that haue diſhonoured me, and put me to rebuke and ſhame.* And S. *Paul*, when *Feſtus* the Lieutenant *ſcorned* him, as a *mad man*: *I* (ſaid

Iohn 8.48. Mat. 11.29

Iohn 3.49.

Act. 26. 24. 25. (ſaid hee) *moſt deare Feſtus, am not mad, as thou thinkeſt, but I ſpeake the words of truth and ſoberneſſe.* And the ancient Chriſtians, when they were ſlandered to the people for *men-killers*, for *adulterers*, for *committers of inceſt*, for *diſturbers of the common-weales*, and did perceiue, that by ſuch ſlanderous accuſations the Religion which they profeſſed, might be brought in queſtion, namely, if they ſhould ſeeme to hold their peace, and in manner confeſſe the fault: leſt this might hinder the free courſe of the Goſpell, they made *Orations*, they put vp *ſupplications*, and made meanes to *Emperours* and *Princes*, that they might defend themſelues

The courſe of Chriſtians in time of perſecution.

ſelues and their fellowes in open audience.

But wee truly ſeeing that ſo many thouſands of our brethren in theſe laſt twenty yeeres haue borne witneſſe vnto the *Truth*, in the midſt of moſt *painefull torments* that could be deuiſed: and when *Princes* deſirous to reſtraine the *Goſpell*, ſought many waies, but preuailed nothing, and that now almoſt the whole world doth begin to open their eyes to behold the light: we take it, that our cauſe hath already beene ſufficiently declared and defended, and thinke it not needfull to make many words, ſeeing the matter ſaith enough for it ſelfe.

For if the *Popes* would, or elſe if they could weigh with

with their owne soules the whole matter, and also the beginnings and proceedings of our Religion, how in a manner all their trauell hath come to nought, no body driuing it forward and without any worldly help: and how on the other side, our cause, against the will of *Emperours* from the beginning, against the will of so many *Kings*, in the spite of the *Popes*, and almost maugre the head of all men, hath taken increase, and by little and little spread ouer into all Countries, and is come at length into *Kings Courts* and *Palaces*: These same things mee thinketh, might bee tokens great enough to them, *that GOD himselfe* doth strongly fight in

How Protestants Religion hath thriued maugre the malice of Popes or Princes.

in our quarrell, and doth from heauen laugh at their enterprises: and that the force of the truth is such, as neither mans power; nor yet hell gates are able to root it out.

For they bee not all mad at this day, so many free Citties, so many Kings, so many Princes, which haue fallen away from *the seate of Rome*, and haue rather ioyned themselues to the *Gospell of Christ*.

And although the *Popes* haue neuer hitherunto leisure to consider diligentlie and earnestly of these matters, or though some other cares doe now let them, and diuers waies pull them, or though they count

these to be but common and trifling studies; and nothing to appertaine to the *Popes* worthinesse, this maketh not why our matter ought to seeme the worse. Or if they perchance will not see that, which they see in deed, but rather will withstand the knowne truth, ought we therefore by-and-by to be counted *Heretiques*, because we obey not their will and pleasure?

The Popes pride.

If so bee that *Pope Pius* were the man (we say not that hee would gladly be so called) but if he were indeed a man, that either would account us for his *brethren*, or at least would take us to be *men*, he would first diligently haue examined our reasons, and would haue seene,

seene, what might be said *with* vs, what *against* vs: and would not in his *Bull*, whereby he lately pretended a *Councell*, so rashly haue condemned so great a part of the world, so many learned and *godly men*, so many *common-wealths*, so *many Kings*, and so many *Princes*, only vpon his own blind preiudices, and fore-determinations; and that without hearing of them speake, or, without shewing cause, why.

But because he hath already so notoriously openly, least by holding our peace wee should seeme to grant a fault, and specially because we can by no meanes haue audience in the publike assembly of *the generall Coun-*

Why this Apology was written.

The popes policie in calling the Councell of Trent discouered

cell, wherein he would no creature should haue houre to giue his voyce, or to declare his opinion, except he were sworne, and straightly bound to maintaine his authority. For wee haue had good experience hereof, in the last conference at the *Councell of Trident*: where the *Embassadors* and *Diuines* of the *Princes* of *Germany*, and of the *free Cities*, were quite shut out from their company. Neither can we forget, how *Iulius the third* aboue ten yeers past, prouided warily by his "writ, *that none of our sort* "*should be suffered to speake* "*in the Councell, except that* "*there were some man perad-* "*uenture, that would recant, &* "*change his opinion.* For this

cause

cauſe chiefely wee thought it good, to yeeld vp an account of our Faith in writing, and truely and openly to make anſwere to thoſe things where-with wee haue beene openly charged: to the end the world may ſee the parts and foundations of that Doctrine, in the behalfe whereof, ſo many good men haue little regarded their owne liues. And that all men may vnderſtand what manner of people they be, and what opinion they haue of God & of religion, whom the Biſhop of Rome, before they were called to tel their tale, hath condemned for *Heretickes*, without any good *conſideratiõ*, without any *example*, and vtterly without *law*

or right: onely because he heard tell, that they did dissent from him and his in some point of religion.

A good rule in handling controuersies.

And although S. *Hierome* would haue *no body to be patient when he is suspected of Heresie*, yet we will deale herein neither *bitterly*, nor *brabblingly*, nor yet be caried away *with anger* and *heate*: though he ought to be reckoned neither *bitter*, nor *brabbler* that speaketh the *Truth*. We willingly leaue this kind of *eloquence* to our aduersaries, who, whatsoeuer they say against vs, be it neuer so *shrewdly* or *despitefully* said, yet thinke it is said *modestly* and *comely* enough, and care nothing whether it be *true* or *false*. We need none of these shifts, which doe

doe maintaine the *Truth*.

Further, if we doe shew it plainely *that Gods holy Gospell, the ancient Bishops, & the Primitiue church, do make on our side, and that we haue not without iust cause left these men, and rather haue returned to the Apostles and old Catholike Fathers*: And if we shall be found to do the same, not *colourably* or *craftily*, but *in good faith before God, truely, honestly, cleerely*, and *plainely*: and if they themselues which fly our doctrine, and would be called *Catholiques*, shall manifestly see, how all these titles of *Antiquitie*, whereof they boast so much, are quite shaken out of their hands, and that there is more pith in this our cause,

than they thought for: wee then hope and truſt, that none of them will be ſo negligent and careleſſe of his owne ſaluation, but he wil at length ſtudy and bethink him ſelfe, to whether part he were beſt to ioyne him. Vndoubtedly, except one will altogether harden his heart, and refuſe to heare, he ſhall not repent him to giue good heed to this our Defence, and to marke wel, what we ſay, and how truly and iuſtly it agreeth with Chriſtian religion.

Anſwer to the obiection of Hereſie.

For where they call vs Heretiques, it is a crime ſo hainous, that vnleſſe it may be ſeene, vnleſſe it may bee felt, and in a manner may be holden with hands and fingers, it ought not lightly

to

be iudged or beleeued, when it is laid to the charge of any Christian. For *Heresie is a forsaking of saluation, a renouncing of GODS Grace, a departing from the Body and Spirit of Christ.* Heresie what it is?

But this was euer an old and solemne property with them and their forefathers: if any did complaine of their *errours* and *faults*, and desired to haue *true religion* restored, straight way to condemne such for *Heretiques*, as men new fangled, and factious. Christ for no other cause was called a *Samaritane*, but onely for that hee was thought to haue fallen to a certaine *new Religion*, and to bee the Authour of a *new Sect*. An old and cunning tricke of Papists. Mat 10.25

And S. *Paul the Apostle* of Christ, was called before the Iudges, to make answer to a matter of *Heresie*: and therefore he said: *According to this way, which they call Heresie, I doe worship the God of my fathers, beleeuing al things which be written in the Law, and in the Prophets.*

Acts 24.14

To be short, this whole Religion which Christian men doe professe at this day, in the first beginnings thereof was called of *Heathen men a Sect* and an *Heresie*; they with these voices alwaies filled the eares of Princes, to the intent that they being once brought vpon an opinion conceiued before hand, to hate vs, and to take whatsoeuer should be said on our behalfe to be

factious

factious and *hereſie*, might be carried from the matter it ſelfe, and from hearing of the cauſe.

But the more ſore, and outragious a crime *hereſy* is, the more it ought to bee proued by plaine and ſtrong arguments, eſpecially in this time, when men begin to giue leſſe credit to their words, and to make more diligent ſearch of their Doctrine, than they were wont to doe. For the people of God are otherwiſe inſtructed now, than they were in times paſt, when all the Biſhops of Romes ſayings were allowed for *Goſpell, and when all Religion did depend onely vpon their Authority.* Now adayes the holy Scripture is abroad, the wri-

writings of the Apoſtles and Prophets are in print: whereby all truth and Catholike Doctrine may bee proued, and all Hereſie may be diſproued and confuted.

Sithence then they bring forth none of theſe for thẽſelues, and call vs neuertheleſſe *Heretiques*, which haue neither fallen from Chriſt, nor from the Apoſtles, nor yet from the Prophets, this is an iniurious and a very ſpiteſull dealing.

The Word written is the Chriſtians weapon. Mat. 4. 4, 7, 10.

With this ſword did Chriſt put off the deuill, when hee was tempted of him: with theſe weapons ought all preſumption, which doth auaunce it ſelfe againſt God, to bee ouerthrowne and conquered. *For all Scripture*, ſaith Saint

Paul

Paul, that commeth by the inspiration of God, is profitable to teach, to confute, to instruct, and to reproue, that the man of God may be perfect, and thorowly framed to euery good worke. Thus did the *holy Fathers* alway fight against the *Heretiques*, with none other force, than with the *holy Scriptures*. 2 Tim 3 16 17.

S. *Augustine*, when he disputed against *Petilian the Donatian Hereticke*: *Let not these words*, quoth he, *bee heard betweene vs: I say, or, you say: Let vs rather speake in this wise: Thus saith the Lord. There let vs seeke the Church: there let vs boult out the cause.* De vnitate Eccle. cap. 3. Et contra Maximinū Arianum Epi. l. 3. ca. 14.

Likewise S. *Hierome*: *All those things* (saith he) *which without the Testimonie of* S. Hierome

the

the Scriptures are holden, as deliuered from the Apostles, be throughly smitten downe by the sword of Gods Word.

S. Ambrose. S. *Ambrose* also to *Gratian* the Emperour: *Let the Scripture* (saith he) *be asked the question, let the Apostles be asked, let the Prophets bee asked, and let Christ bee asked.* For at that time made the Catholique Fathers no doubt, but that our Religion might be proued out of the holy Scriptures. Neither were they so hardy to take any for an Heretike, whose errour they could not euidently and apparantly reproue by the selfe same Scriptures. And wee verily doe make answere on this wise, as Saint *Paul* did

Acts 24.14 *According to this way which they*

they call Hereſie, wee doe worſhip God, and the Father of our Lord Ieſus Chriſt: and doe allow all things *which haue beene written, either in the Law, or in the Prophets, or in the Workes of the Apoſtles.*

Wherefore if we be *Heretiques*, and they (as they would faine be called) be *Catholiques*, why doe they not, as they ſee the Fathers, which were *Catholike men*, haue alwayes done? Why doe they not conuict and maſter vs by the *diuine Scriptures*? Why doe they not call vs againe to be tried by *them*? Why doe they not lay before vs, how wee haue gone away from *Chriſt*, from the *Prophets*, from the *Apoſtles*, and from

from the *holy Fathers?* Why sticke they to doe it? Why are they afraid of it? It is *Gods cause*, why are they doubtfull to commit it to the Triall of *Gods Word?*

If we be *Heretickes*, which referre all our controuersies vnto the holy Scriptures, and report vs to the selfe-same words, which wee know were sealed by God himselfe, and in comparison of them, set little by all other things, whatsoeuer may bee deuised by men; how shall wee say to these folke, I pray you: what manner of men be they, and how it is meet to call them, which feare the iudgement of the *holy Scriptures*, that is to say, *the Iudgement of God*

God himselfe, and doe preferre before them *their owne dreames*, and *full cold inuentions*: and to maintaine their owne *Traditions*, haue defaced and corrupted now these many hundred yeeres the *Ordinances of Christ, and of the Apostles?*

Men say, that *Sophocles* the *Tragicall Poet*, when in his old dayes, he was by his owne sonnes accused before the Iudges, for a doating and sottish man, as one that fondly wasted his owne substance, and seemed to need a gouernour to see vnto him: to the intent hee might cleere himselfe of the fault, hee came into the place of iudgment, and when he had rehearsed before them his Tra-

A pretty story.

Tragedy called *Oedipus Colonæus*, which he had writtē at the very time of his accuſation, marualous exactly and cunningly, did aske the Iudges in his owne behalfe, *whether they thought "any fottiſh or doting man "could doe the like peece of worke.* In like manner, becauſe theſe men take vs to be *mad*, and appeach vs for *Heretiques*, as men which haue nothing to doe, neither *with Chriſt*, nor with *the Church of God*; we haue iudged it ſhould be to good purpoſe, and not vnprofitable, if wee openly and frankly ſet forth our Faith wherin we ſtand, and ſhew all that confidence which we haue *in Chriſt Ieſu*: to the intent all men may ſee, what

what is our iudgement of euery part of Christian Religion: and may resolue with themselues, whether the Faith which they shall see confirmed *by the words of Christ, by the writings of the Apostles, by the testimonies of the Catholique Fathers, and by the examples of many ages, be but a certaine rage of furious and mad men, and a conspiracy of Heretiques.* This therefore is our Beliefe.

The end of the first Part.

PART

PART II.

The Doctrine commonly receiued in the Church of England.

What we beleeue of God.

WEE beleeue, that there is one certaine Nature and Diuine power, which we cal God: and that the ſame is diuided into Three equall Perſons, *into the Father, into the Son,* and *into the Holy Ghoſt*: and that they all be of one *Power*, of one *Maieſty*, of one *Eternity*, of one *Godhead*, and of one *ſubſtance*. And although theſe Three Perſons bee ſo-diuided, that neither the *Father* is the *Sonne*, nor the *Sonne*, is the *holy Ghoſt*, or the *Father*: yet neuertheleſſe wee beleeue, *that there is but one very*

very GOD : and that the same one God, hath created Heauen, and Earth, and all things contained vnder Heauen.

Wee beleeue that *Iesus Christ* the onely Sonne of the Eternall Father (as long before it was determined, before al beginnings) when the fulneſſe of time was come, did take *of that bleſſed, and pure Virgin,* both *fleſh,* and *al the nature of man,* that hee might declare to the world the ſecret and hid Will of his Father: which Will had beene layd vp from before all ages, and generations: And that he might fully finiſh in his humane body the myſtery of our Redemption: and might faſten our ſins to the Croſſe, Of Ieſus Chriſt.

and

Col. 2.14. *and also that: hand-writing which was made against vs.*

We beleeue that for our sakes he *died, and was buried, descended into hell, the third day by the Power of his Godhead returned to life, and rose againe, and that the fortieth day after his Resurrection, whiles his Disciples beheld and looked upon him, he ascended into Heauen,* to fulfil all things, and did place in Maiesty and Glory, the selfe same Body, wherwith he was borne, wherein hee liued on earth, wherein he was iested at, wherein hee had suffered most painefull torments, and cruell kinds of death, wherein he rose againe, and wherin he ascended to the right hand of the Father, aboue all rule, aboue all

Luk. 24. 51
Act. 1. 9, 11

Aug. Tract. 50. in Ioh.

all power, all force, all Dominion, and aboue euery name that is named, not only in this world, but also in the world to come: and that there he now sitteth, and shall sit, till all things be fully perfitted. And although the Maiesty and God-head of Christ be euery where abundantly dispersed, yet we beleeue *that this Body*, as S. *Augustine* saith, *must needes bee still in one place: and that Christ hath given Maiesty vnto his Body, but yet hath not taken away from it the nature of a Body: and that we must not so affirme Christ to be God, that we deny him to be Man:* and, as the *Martyr Vigilius* saith, *that Christ hath left vs as touching his humane nature,* Acts 3. 12.

In Epist. ad Dardanum Contr. Eutichen. lib. 1.

Fulgent. ad Thrasymūdum.

ture, but hath not left vs touching his diuine Nature: And *that the ſame Chriſt, though hee be abſent from vs concerning his manhead, yet is euer preſent with vs concerning his Godhead.*

From that place alſo wee beleeue that Chriſt ſhall come againe to execute that generall Iudgement, as well of them whom he ſhall find aliue in the body, as of them that ſhall be already dead.

We beleeue *that the Holy Ghoſt, who is the third Perſon in the Holy Trinity, is very God: not made, not created, not begotten, but proceeding from both the Father and the Son, by a certaine meanes vnknown vnto man, and vnſpeakable:* and that it is his property to mollifie and ſoften the

the hardnes of mans heart, when hee is once receiued thereinto, either by the wholesome preaching of the Gospell, or by any other way: that he doth giue men light, and guide them vnto the knowledge of God: to all way of Truth: to newnesse of the whole life: and to euerlasting hope of saluation.

Of the Church.

We beleeue, *that there is onely one Church of God*, and that the same is not shut vp (as in times past among the Iewes) into some *one corner* or *Kingdome*, but that it is *Catholique* and *Vniuersall*, and dispersed throughout *the whole world*. So that there is now no Nation which may truly complain, that they be shut forth, and

may not bee one of the Church and people of God: and that this Church is the Kingdome, the Body, and the Spouse of Christ: that Christ alone is the Prince of this kingdome: that Christ alone is the Head of this Body: and that Christ alone is the Bridegroome of this Spouse.

Further we beleeue, that there be diuers degrees of Ministers in the Church: whereof some be Deacons, some priests, some bishops: to whom is committed the office to instruct the people and the whole charge, and setting forth of Religion.

Christ hath no vniuersall Deputy.

Yet notwithstanding, wee say, that there neither is, nor can be any one man, which may haue the whole Superiori-

riority in this Vniuerſall ſtate: for that Chriſt is euer preſent to aſſiſt his Church, and needeth not any man, to ſupply his room, as his only heire to all his ſubſtance, and that there can be no one mortall creature, which is able to comprehend, or conceiue in his mind the Vniuerſal church, that is to wit, all the parts of the world, much leſſe able lightly, and duly to put them in order, and to gouerne them.

For all the Apoſtles, as *Cyprian* ſaith, were of like power among themſelues, and the reſt were the ſame, that *Peter* was.

And that it was ſaid indifferently to them all, *Feede yee*: indifferently to them

all, *Goe into the whole world*, indifferently to them all, *Teach ye the Gospell.*

Ad Euagrium. De Simpl. Prælator.

And, as *Hierom* saith, All Bishops whersoeuer they be, be they at Rome, be they at *Eugubium*, be they at *Constantinople*, be they at *Rhegium*, be all of like prehemi-nence, and of like priesthood. And, as *Cyprian* saith, There is but one Bishoprik, and a peece thereof is per-fitly, and wholly holden of euery particular Bishop.

And according to the iudgement of the *Nicene Councell*, wee say, that the Bishop of Rome hath no more iurisdiction ouer the Church of God, than the rest of the Patriarkes, either of *Alexandria*, or of *Antioch* haue.

And

And as for the Bishop of Rome, who now calleth all matters before himselfe alone; except he doe his duty as he ought to doe, except he minister the Sacraments, except he instruct the people, except he warne them and teach them, we say, that hee ought not of right once to be called a Bishop, or so much as an Elder in the Church. For a Bishop, as saith *Augustine*, is a name of labour, & not of honour: that the man that seeketh preheminence, and not to profit, may vnderstand himselfe to be no Bishop.

And that neither the Pope, nor any other worldly creature can no more bee Head of the whole church, or Bishop ouer all, than he

can bee the Bridegroome, the Light, the Saluation, and life of the Church. For these priuileges and names, belong onely to Christ, and be properly, and only fit for him alone.

And that no Bishop of Rome did euer suffer himselfe to be called by such a proud name and title, before *Phocas* the Emperours time, (who, as we know, by killing his own soueraigne *Mauritius* the Emperour, did by a traiterous villany aspire to the Empire.) Which was about the sixth hundred and thirteenth yeere after Christ was borne. Also the Councell of *Carthage*, did circumspectly prouide, that no Bishop should be called either the higheſt

higheſt Biſhop, or Chiefe Prieſt. And therefore, ſith the Biſhop of Rome will now adaies ſo be called, and challengeth vnto himſelfe an authority, that is none of his: beſides that, hee doth plainely contrary to the ancient Councels, and contrary to the old Fathers: We beleeue, that hee doth giue to himſelfe, as it is written by his owne companion *Gregory*, a preſumptuous, a prophane, a ſacrilegious, and an Antichriſtian name: that he is alſo the King of pride, that he is *Lucifer*, which preferreth himſelfe before his Brethren: that he hath forſaken the Faith, and is the forerunner of Antichriſt.

All theſe bee the words of *Gregory*.

Further we ſay, that the

The calling of Miniſters.

Miniſter ought lawfully, duely, and orderly, to bee preferred to that office of the Church of God, and that no man hath power to wreſt himſelfe into the holy Miniſtery at his owne pleaſure. Wherefore theſe perſons doe vs the greater wrong, which haue nothing ſo cómon in their mouthes, as that we doe nothing orderly and comely, but all things troubleſomely, and without order: and that we allow euery man to bee a prieſt, to be a Teacher, and to be an Interpreter of the Scriptures.

The authority of Miniſters.

Moreouer wee ſay, that Chriſt hath giuen to his Miniſters power to binde, to looſe, to open, to ſhut.

And (we ſay) that the office

fice of Looſing conſiſteth in this point: *that the Miniſter, either by the Preaching of the Goſpell, offereth the merits of Chriſt, and full pardon to ſuch as haue lowly and contrite hearts, and doe vnfainedly repent themſelues, pronouncing vnto the ſame a ſure, and vndoubted forgiuenes of their ſinnes, and hope of euerlaſting Salvation.* Or elſe that the ſame Miniſter, when any haue offended their Brothers mindes with ſome great offence, or notable, and open crime, whereby they haue as it were, baniſhed, and made themſelues ſtrangers from the common fellowſhip, and from the Body of Chriſt, *then after perfit amendment of ſuch perſons, doth reconcile them,*

and bring them home againe, and restore them to the Company and vnity of the Faithfull.

We say also, that the Minister doth execute the authority of binding and shutting, as often as he shutteth vp the gate of the Kingdome of Heauen against vnbelieuing and stubborne persons, denouncing vnto them Gods vengeance, and eternall punishment: Or else when he doth quite shut them out from the bosome of the Church, by open Excommunication. Out of doubt, what sentence soeuer the Minister of God shall giue in this sort, God himselfe doth so well allow it, that whatsoeuer here in Earth by their meanes is Loosed & Bound, God himselfe will Loose,

and

and Binde, and confirme the same in Heauen.

And touching the Keyes where-with they may either shut or open the Kingdome of Heauen, we with *Chrysostome* say, *They be the knowledge of the Scriptures*: with Tertullian wee say, *They bee the Interpretation of the Law*: And with *Eusebius* we call them *The word of God.* The keyes of the kingdome of Heauen

Nota.

Moreouer, that Christ his Disciples did receiue this Authority, not that they should heare the priuat confessions of the people, and listen to their whisperings, as the common Massing Priests doe euery where now adayes, and doe it so, as though in that one point lay all the vertue and vse of

the keyes: but to the end, they should goe, they should teach, they should publish abroad the Gospell, and be vnto the beleeuing a sweet sauour of Life vnto Life: and vnto the vnbeleeuing and vnfaithfull a sauour of Death vnto Death: and that the mindes of godly persons being brought low by the remorse of their former life and errours, after they once begun to looke vp vnto the light of the Gospell, and beleeue in Christ, might bee opened with the Word of GOD, euen as a doore is opened with a Key.

Contrariwise, that the wicked, and wilfull, and such, as would not beleeue, nor returne into the right way, should bee still as fast locked, and shut vp, and, as Saint Paul saith, waxworse

2 Tim. 3.

worse and worse. This take we to be the meaning of the Keyes: and that after this sort mens consciences be either opened or shut.

Wee say, that the Priest indeed *is a Iudge in this case*, but yet hath no *manner of right to challenge an authority, or power*, as saith *Ambrose*. And therefore our Sauiour Iesus Christ, to reproue the negligence of the Scribes and Pharisees in teaching, did with these words rebuke them, saying: *Woe be vnto you Scribes and Pharisees, which haue taken away the Keyes of knowledge, and haue shut vp the kingdome of Heauen before men.*

Seeing then the key, whereby the way, and the entry to the Kingdome of God is ope-

opened vnto vs, is the word of the Gospell, and the expounding of the Law, and Scriptures, we say plainely, where the same Word is not, there is not the Key.

And, seeing one manner of *Word* is giuen to all, and one onely *Key* belongeth to all, we say, there is but one onely power of all Ministers, as concerning *Opening* and *Shutting*. And, touching *the Bishop of Rome*, for all that his flattering Parasites sing these words in his eares *To thee will I giue the keyes of the kingdome of Heauen*, (as though these *Keyes* were fit for him alone, and for nobody else,) except he goe to worke, as mens consciences may be made pliant, and be subdued to *the Word*

of God, wee deny, that hee doth either *Open* or *Shut*, or hath the *Keyes* at all.

And although hee taught, and instructed the people, (as would God hee might once truely doe, and perswade himselfe) it were at the least any peece of his duty; yet we thinke his *Key* to be neuer a whit better, or of greater force than *others* were. For who hath seuered him from the rest? Who hath taught him more cunningly to *Open*, or better to *absolue*, than his brethren?

Matrimony of Ministers lawfull.

Wee say, that Matrimony is holy, and honourable in all sorts, and states of persons: as in the Patriarks, in the Prophets, in the Apostles, in the holy Martyrs, in the Ministers of the church, and

and in Bishops: *and that it is an honest and lawfull thing* (as *Chrysostome* saith:) *for a man, living in Matrimony, to take upon him therewith the dignity of a Bishop.*

And, as *Socrates* saith of *Spiridion*, and, as *Nazianzen* saith of *his owne Father*, we say, *That a good and diligent Bishop doth serue in the Ministery neuer the worse, for that he is married, but rather the better, and with more ableness to do good.*

Further, we say, that the same Law, which by constraint taketh away this liberty from men, and compelleth them against their wills, to liue single, is the doctrine of deuils, as *Paul* saith: and, that euer since the time of this law, a wonderfull

derfull vncleanneſſe of life, and manners in Gods Miniſters, and ſundry horrible enormities haue followed; as the Biſhop of *Auguſta*, as *Faber*, as *Abbas Panormitanus*, as *Lutomus*, as the *Triparite Worke*, which is annexed to the Second Tome of the Councels, and other Champions of the *Popes* band, yea, and as the matter it ſelfe, and all *Hiſtorias* doe confeſſe.

For it was rightly ſaid by *Pius the ſecond*, Biſhop of *Rome*, that *he ſaw cauſes, why wiues ſhould be taken away from Prieſts, but that he ſaw many more, and more weighty cauſes, why they ought to be reſtored to them againe.*

We receiue, and embrace all the Canonicall Scriptures, Of the Canonical Scriptures

tures, both of the old and new Testament, giuing thankes to our God, who hath raised vp vnto vs that Light, which we might euer haue before our eyes: least either by the subtilty of *men*, or by the *snares of the deuill*, we should be carried away to *errors*, and *lies*.

Also, wee professe, that those bee the heauenly voices, whereby God hath opened vnto vs his will: and that onely in them mans heart can haue setled rest: that in them be abundantly, and fully comprehended all things, whatsoeuer bee needfull for our health, as *Origen*, *Augustine*, *Chrysostome* and *Cyrillus* haue taught: *That they be the very might and strength of God*

Rom. 1.

to

to attaine to Salvation: That they be the foundations of the Prophets and Apostles, Whereupon is built the Church of God: that they be the very sure, and infallible Rule, whereby may be tried, whether the Church doe swarue or erre, and whereunto all Ecclesiastical doctrine ought to be called to account: and, that against these Scriptures, neither Law nor Ordinance, nor any custome ought to bee heard.

1 Tim 3. larter part of the 15. ve. viz. the pillar and ground of the truth.

No, though S. Paul himselfe, or an Angell from heauen, should come, and teach the contrary.

Gal 1.8

Moreouer, wee allow the Sacraments of the Church, that is to say, the holy signes and ceremonies which Christ would

The Sacraments of the Church,

would we should vse, that by them hee might set before our eyes, the mysteries of our saluation, and might more strongly confirme the Faith, which wee haue in his Bloud, and might seale his Grace in our hearts.

The names of the Sacraments.

And these Sacraments, together with *Tertullian*, *Origen*, *Ambrose*, *Augustine*, *Hierome*, *Chrysostome*, *Basil*, *Dyonisius*, and other Catholique Fathers, wee doe call *Figures*, *Signes*, *Markes*, *Badges*, *Printes*, *Copies*, *Formes*, *Seales*, *Signets*, *Similitudes*, *Patternes*, *Representations*, *Remembrances*, *and Memories*. And we make no doubt, together with the same Doctors, to say, that these bee certaine *Visible Words*, *Seales of Righteousnesse*

neſſe, and Tokens of Grace.

And we doe expreſſly pronounce, that in the Lords Supper there is truely giuen vnto the Beleeuing, the Body and Bloud of our Lord, the fleſh of the Son of God, which quickeneth our ſoules, the meate that commeth from aboue, the Food of Immortality, of Grace, Truth and Life: and that the ſame Supper is the communion of the Body, and Bloud of Chriſt: by partaking wherof we be reuiued ſtrengthened, and fed vnto Immortality: and wherby we are ioyned, Vnited, and Incorporate vnto Chriſt, that we may abide in him, and he in vs.

Beſides this, we acknowledge, there be two Sacraments,

The number of the Sacraments

ments, which, wee iudge, properly ought to bee called by this name: that is to say, *Baptisme, and the Sacrament of thankesgiuing.* For thus many we see were deliuered and sanctified by Christ, and well allowed of the old Fathers, *Ambrose*, and *Augustine*, and such others.

Baptisme. We say, that *Baptisme* is a Sacrament of the Remission of sins, and of that washing, which wee haue in the *Blood of Christ*: and that no person which will professe Christs Name, ought to be restrained, or kept backe there-from: no not the very Babes of Christians: for so much as they be borne in sin, and do pertaine vnto the people of God.

Wee

We say, that *Eucharistia*, that is to say, the *Supper of the Lord*, is a Sacrament, that is, *an euident Representation of the Body and Blood of Christ*, wherein is set, as it were, before our eyes, *the Death of Christ, and his Resurrection*, and whatsoeuer he did, whilst he was in his mortal body: to the end wee may giue him thankes for his Death, and for our deliuerance. And that by the often receiuing of this Sacrament, wee may daily renue the remembrance thereof, to the intent, wee being fed with *the Body and Bloud of Christ*, may bee brought into the hope of the Resurrection, and of Euerlasting Life, and may most assuredly beleeue, that

The Lords Supper.

as

as our bodies bee fed *with bread and wine*, so our soules bee fed with the *Body* and *Bloud of Christ*.

To this Banquet we think the People of God ought to be earnestly bidden, that they may all Communicate among themselues, and openly declare, and testifie both the godly Society, which is among them, and also the hope, which they haue in *Christ Iesu*. For this cause, if there had been any, which would be but a looker on, and abstaine from the holy Communion, him did the *Old Fathers*, and *Bishops of Rome* in the Primitiue Church, before *priuate Masse* came vp, excommunicate, as a *wicked person*, and as a *Pagan*. Neither wa

there any Christian at that time, which did communicate *alone*, whilst other looked on. For so did *Calixtus* in times past decree, *That after the Consecration was finished, all should Communicate, except they had rather stand without the Church doores. For thus* (saith hee) *did the Apostles appoint, and the same the holy Church of Rome keepeth still.*

Moreouer, when the people commeth to the Holy Communion, the Sacrament ought to be giuen them in *Both kindes*: for so both *Christ* hath cōmanded, and the *Apostles* in euery place haue ordained, and all the *ancient Fathers*, and *Catholique Bishops* haue followed the same: and who so doth

1 Cor. 11. 24. 25, 26. Take yee, eate yee.

De Consec. Dist. 2. Cõperimus.

contrary to this, he (as *Gelasius* saith) *committeth sacriledge*. And therefore we say, that our aduersaries at this day, who hauing violently thrust out, and quite forbidden the *Holy Communion*, do without *the Word of God*, without the *authority of any ancient Councell*, without any *Catholique Father*, without any *Example of the Primitiue Church*, yea, and without reason also, defend & maintaine their *Priuate Masses*, and the mangling of the Sacraments, and doe this not onely against the plaine expresse Commandement *of Christ*, but also against *all Antiquity* doe wickedly therin, and are very *Church-robbers*.

1 Cor. 11. 27, 28. ver. For as oft as yee eate this bread, and drinke this cup.

The presence of Christ in the Supper.

We affirme, *that the Bread*

and

and Wine are the holy & Heauenly Myſteries of the Body and Blood of Chriſt, and, *that by them Chriſt himſelfe, being the true bread of eternall Life*, is *ſo preſently giuen vnto vs*, as *that by Faith we verily receiue his Body and Blood*. Yet ſay wee not this ſo, as though we thought, *that the Nature and Subſtance of the Bread and Wine, is cleerely changed, and goeth to nothing*: as many haue dreamed in theſe later times, and yet could neuer agree among themſelues vpon their own dreames. For that was not *Chriſts* meaning, that the *wheaten Bread* did lay apart *his owne nature*, and receiue a certaine *new Diuinity*: but that he might rather *Change* vs, and (to vſe *Theophylacts* words)

Ioh 6. 47. 48. I am the bread of life. *Qui mihi conſtitit vitam æternã ſibi conciliauit.*

Tranſubſtantiation vnknowne to the Fathers.

words) might *Transforme vs into his Body*. For what can be said more plainely, than that, which *Ambrose* saith, *Bread and Wine remain still the same they were before: and yet are changed into another thing*: Or, that which *Gelasius* saith, *The Substance of the Bread, or the Nature of the Wine ceaseth not to be*: Or, that which *Theodoret* saith, *After the Consecration, the Mysticall Signes doe not cast off their owne proper Nature: for they remaine still in their former Substance, Forme and Kinde*: Or, that which *Augustine* saith, *That which yee see, is the Bread and Cup, and so our eyes doe tell vs: but that which your Faith requireth to be taught, is this: The Bread is the Body of Christ,*

In Ioh. ca. 6. De Sacr. lib. 4. cap. 4.

Gelas. contra Eutychetem.

In Dialog. 1. & 2.

In Sermon. ad Infantes.

Ioh. 14. 16. I am the way, the truth and the life.

Christ, and the Cup is his Blood: Or, that which *Origen* saith, *The Bread which is sanctified by the Word of God, as touching the materiall substance thereof goeth into the Belly, and is cast out in the Draught;* Or, that which *Christ* himselfe said, not only after the blessing of the Cup, but also after hee had Ministred the Communion: *I will drinke no more of this fruit of the Vine.* It is well knowne, that *the fruit of the Vine* is *Wine*, and not *Blood.*

Ioh. 15. I am the Vine.

In Math. Homil. 15.

Ma. 26. 29.

And in speaking thus, wee meane not to take any thing frō the dignity of the Lords Supper, or to teach, *that it is but a cold Ceremony only*, and *nothing to be wrought therein:* (as many falsely slander vs, we teach.) For we affirme,

A Popish slander.

that Christ doth truely, and presently giue himselfe wholly in his Sacraments: In *Baptisme*, that wee may *put him on:* and in his *Supper*, *that we may eate him by Faith, and Spirit*, and *may haue euerlasting Life by his Crosse and Blood.* And we say not, this is done *slightly* or *coldly*, but *effectually*, and truely. For, although we doe not touch the Body of *Christ* with *teeth*, and *mouth*, yet wee hold him fast, and eate him by *Faith*, by *Vnderstanding*, and by *Spirit.* And it is *no vaine Faith*, that comprehendeth *Christ:* neither is it receiued with *cold deuotion*, that is receiued with *Vnderstanding*, *Faith*, and *Spirit.* For Christ himselfe is altogether so offered, and giuen

vs

vs in these Mysteries, that we may certainly know we be *Flesh of his Flesh, and Bone of his Bones:* and that *Christ continues in vs, and we in him.*

And therefore in celebrating these Mysteries, the people are to good purpose exhorted, before they come to receiue the Holy Communion, *to lift vp their hearts*, and to direct their mindes to Heauen-ward: because hee is there, by whom wee must be fed, and liue.

Cyrillus saith, *When wee come to receiue these Mysteries, all grosse imaginations must quite be banished.*

The *Councell of Nice*, as it is alledged by some in Greeke, plainly forbiddeth vs to be *basely affectioned, or bent toward the Bread and*

Wine, which are set before vs.

And, as *Chrysostome* very aptly writeth, wee say, *that the Body of Christ is the dead Carcasse, and wee our selues must be the Eagles*: meaning thereby, that wee must flye on high, if we will come to the Body of Christ. *For this Table*, as *Chrysostome* saith, *is a Table of Eagles, and not of Iaies.* *Cyprian* also: *This Bread*, saith he, *is the food of the Soule, and not the meate of the Belly.*

And S. *Augustine* saith, *How shall I hold him, being absent? How shall I reach my hand vp to Heauen, to lay hold vpon him sitting there?* Hee answereth, *Reach thither thy Faith, and then thou hast laid hold on him.*

In Iohan. Tract. 50.

Neither can wee away in

our

our Churches with theſe *Shewes*, and *ſales*, and *Markets* of *Maſſes*, nor with *the carrying about*, and *worſhipping of the Bread*: nor with ſuch other Idolatrous and Blaſphemous fondneſſe: which none of them can proue, that *Chriſt*, or his *Apoſtles* euer ordained, or left vnto vs. And wee iuſtly blame the *Biſhops of Rome*, who, without the *Word of God*, without *authority of the Holy Fathers*, without any example *of Antiquity*, after a new guiſe, do not only ſet before the people the Sacramentall Bread to be worſhipped as God, but doe alſo carry the ſame about vpon *an ambling Palfray*, whitherſoeuer themſelues iourney: in ſuch ſort, as in old

Abuſes of the Lords Supper.

In Ceremoniario Romano Eccleſ.

times the *Persians fire*, and the Reliques of the *Goddesse Isis* were solemnly carried about in *Processions*: and haue brought the Sacraments of Christ to be vsed now as *a stage-play*, and *a solemne sight* to the end, that mens eyes should be fed with nothing else, but with *mad gazings*, and *foolish gaudes*, in the selfe same matter, wherein the death of Christ ought diligently to be beaten into our hearts, and wherin also the Mysteries of our Redemption ought with all *holinesse* and *reuerence* to be executed.

How the merits of *Christ* are applied vnto vs.

Besides, where they say, and sometime do perswade fooles, that they are able by their *Masses* to distribute and apply vnto mens com-

commodity all the merits of Christs Death, yea, although many times the parties thinke nothing of the matter, and vnderstand full little what is done, this is a *mockery*, a *Heathenish fantasie*, and a *very toy*. For it is our *Faith* that applieth the Death and Crosse of Christ to our benefit, and not *the act* of the *Massing Priest*. *Faith had in the Sacraments* (saith *Augustine*) *doth iustifie, and not the Sacraments.* And Origen saith, *Christ is the Priest, the Propitiation cõmeth to euery one by meanes of Faith.* And so by this reckening, we say, *that the Sacraments of Christ, without Faith doe not once profit those that be aliue: a great deale lesse do they profit those that be dead.* And

Origen ad Rom. lib. 3. cap. 3.

Purgatory an vpstart fiction.

And as for their bragges they are wont to make of their *Purgatory*, though we know it is not a thing so very late risen among them, yet is it no better than a *blockish, and an old wives tale*. S. *Augustine* indeede sometime saith, there is such a certaine place: sometime he denieth not, but that there may be such a one: sometime hee doubteth: sometime againe he vtterly denieth there is any at all, and thinkes that men are therein deceiued by a certaine naturall good will they beare their friends departed.

Aug. in Psal. 85.

But yet of this one errour, hath there growne vp such a harueſt of those *Masse-mongers*, that the Masses being sold abroad cómonly in euery

euery corner, the *Temples of God* became *shops* to get money: and silly soules were borne in hand, that nothing was more necessary to be bought. Indeed there was nothing more gainefull for these men to sell.

As touching the multitude of vaine, and superfluous Ceremonies, we know that S. *Augustine* did grieuously complain of them in his owne time: and therefore haue we cut off a great number of them: because we know that mens consciences were encombred about them, and the Churches of GOD were ouerladen with them. Neuertheleſſe, we keepe ſtill, and eſteeme not only thoſe Ceremonies, which wee are ſure: Of Ceremonies.

ſure were deliuered vs from the *Apoſtles*: but ſome others too beſide, which we thought might ſo be ſuffered without hurt to the Church of God: for that wee had a deſire, that all things in the Holy Congregation, might, as Saint *Paul* commandeth, *be done with comlineſſe, and in good order.*

But as for all thoſe things which we ſaw, were either *very ſuperfluous*, or *vtterly vnprofitable*, or *noyſome*, or *mockeries*, or *contrary to the Holy Scriptures*, or elſe *vnſeemely* for ſober, and diſcreet people, whereof there be infinite numbers now adaies, where the Romane Religion is vſed; theſe, I ſay, wee haue vtterly refuſed without all maner of exception:

tion: becauſe we would not haue the right worſhipping of God to be any longer defiled with ſuch follies.

We make our Prayers in that tongue which all our people, as meet is, may vnderſtand, to the end they may, (as S. *Paul* counſelleth vs) take common commodity by common prayer: euen as all the holy Fathers, and Catholique Biſhops, both in the old and new Teſtament did vſe to pray themſelues, and taught the people to pray too: leſt, as S. *Auguſtine* ſaith, *Like Parrots, and Oufells, wee ſhould ſeeme to ſpeake, that we vnderſtand not.* Neither haue we any other *Mediator*, and *Interceſſor*, by whom we may haue acceſſe to *God the Father*,

Prayer in our owne tongue.

Of interceſſion & worſhipping of Saints.

ther, but onely *Iesus Christ*, in whose onely Name all things are obtained at his Fathers hand. But it is a shamefull part, and full of Infidelity, that we see euery where used in the Churches of our aduersaries, not only in that they will haue innumerable sorts of Mediators, and that vtterly without the authority of Gods Word: So that, as *Ieremy* saith, *The Saints be now as many in number, or rather aboue the number of the Cities:* and simple men cannot tell, to which Saint it were best to turne them first. And though there be so many as they cannot be told, yet euery one of them hath his peculiar duty & office assigned vnto him by these folkes: what

Ier. 2. cap. 2. & 11.

what thing they ought to aske, what to giue, and what to bring to paſſe. But beſides this alſo, in that they doe not only *wickedly*, but alſo *ſhamefully* call vpon *the bleſſed Virgin, Chriſts mother*, to haue her *remember that ſhe is the Mother*, and to *command her ſonne*, and to vſe a *Mothers authority ouer him.*

Wee ſay alſo, *that euery perſon is borne in ſinne*: that no body is able truly to ſay, *his heart is cleane.* That the moſt righteous perſon, is but an *vnprofitable ſeruant.* That the Law of God is perfit, and requireth of vs, perfit, and full obedience: that wee are able by no meanes to fulfill that Law in this worldly life: That there is no one mortall creature,

Of originall ſinne.

ture, which can be iuſtified by his owne deſerts in Gods ſight: and therefore, that our only ſuccour and refuge is to flie to the mercy of our Father by Ieſus Chriſt, and aſſuredly to perſwade our mindes, that hee is the *Obtainer of the forgiueneſſe for our ſinnes: and, that by his Blood, all our ſpots of ſinne be waſhed cleane: that hee hath pacified, and ſet at one, all things by the Blood of his Croſſe:* That he by the *ſame One only ſacrifice*, which hee once offered vpon the croſſe hath brought to effect, and fulfilled all things; and that for that cauſe he ſaid, when hee gaue vp the Ghoſt, *It is finiſhed*, as though he would ſignifie, *that the price and ranſome was now full paid for*

Of Redemption by Chriſt.

for the Sinne of Man-kinde.

If there be any that thinke this Sacrifice not sufficient, let them goe in Gods name, and seek *a better*. We knowing this to be the *only Sacrifice*, are well content with it alone, and looke for none other: and forasmuch as it was to be offered but *Once*, we command it not to be renewed againe: and because it was *full* and *perfit* in all points and parts, we doe not ordaine in place thereof any *continuall successions of offerings*. The Sacrifice of Christ is perfect.

Besides, though wee say, wee haue no neede at all by our owne works and deeds, but appoint all the meanes of our Saluation to be in Christ alone, yet say we not, that for this cause men ought Of good workes.

ought to liue loosely, and dissolutely: nor that it is enough for a Christian to be Baptized onely, and to beleeue: as though there were nothing else required at his hand. For *true Faith is liuely, and can in no wise be idle.* Thus therefore teach we the people, *that God hath called vs not to follow riot, and wantonnesse,* but as Saint *Paul* saith, *Vnto good workes to walke in them:* That we are deliuered *from the power of darkenesse, to the end that we should serue the liuing God:* to cut away all the remnants of sinne, and *to worke our Saluation in feare and trembling:* that it may appeare, that the Spirit of Sanctification is in our bodies, and that Christ himselfe dwelleth in our hearts. To

To conclude, we beleeue, that this our ſelfe ſame fleſh wherein we liue, although it die, and come to duſt, yet at the laſt it ſhall returne againe to life, by the meanes of Chriſt his Spirit, which dwells in vs: and that then verily, whatſoeuer we ſuffer here in the meane while for his ſake, Chriſt will wipe away all teares and heauineſſe from our eyes: and that wee through him ſhall enioy euerlaſting life, and ſhall for euer be with him in glory. So be it. Of the reſurrection.

PART

PART. III.

Containing a plaine demonſtration of the cauſes why, and whence Hereſies aroſe in the Church, with inſtances of all ſorts in all times.

BEhold, theſe are *the horrible Hereſies* for the which a good part of the world is at this day condemned by the *Biſhop of Rome*: and yet were neuer heard to pleade their cauſe. Hee ſhould haue commenced his ſute rather againſt *Chriſt*, againſt the *Apoſtles*, and againſt the *holy Fathers*; For theſe things did not only *proceed from them, but were alſo appointed by them*: Except, perhaps, theſe men wil ſay

ſay (as I thinke they will indeed) *that Chriſt neuer inſtituted the holy Communion, to be diuided amongſt the Faithfull:* Or, *that Chriſts Apoſtles, and the ancient Fathers ſaid priuate Maſſes, in euery corner of the Temples, now ten, now twenty together in one day:* Or, *that Chriſt and his Apoſtles baniſhed all the cõmon people from the Sacrament of his Blood:* Or, *that the thing that they themſelues doe at this day euery where, and doe it ſo, as they condemne him for an Heretique, which doth otherwiſe, is not called of* Gelaſius *(their owne Doctor) plaine ſacriledge:* Or, *that theſe be not the very words of* Ambroſe, Auguſtine, Gelaſius, Theodoret, Chryſoſtome & Origen, *The Bread*

and Wine in the Sacraments remain ſtill the ſame they were before: The thing which is ſeene vpon the holy Table, is Bread: There ceaſeth not to be ſtill the ſubſtance of Bread, and nature of Wine: The ſubſtance and nature of Bread is not changed: The ſelfe ſame Bread, as touching the materiall ſubſtance, goeth into the Belly, and is caſt out into the Draugh.

Or, that *Chriſt*, the *Apoſtles*, and *holy Fathers* prayed not in that tongue, which the people might vnderſtand: Or, that Chriſt hath not performed all things by that one offering which he once offered vpon the Croſſe: Or, that the ſame ſacrifice was vnperfit, ſo that now wee haue need of another.

All

All theſe things muſt they of neceſſity ſay, vnleſſe, perchance they had rather ſay thus: That *all Law and Right is locked vp in the treaſury of the Popes breaſt*, and that, as once one of his ſoothing Pages and Clawbackes did not ſticke to ſay, the *Pope is able to diſpence againſt the Apoſtles:* againſt a *Councell*, and againſt the *Canons* and *Rules* of the *Apoſtles:* and that he is not bound to ſtand, neyther to the Examples, nor to the Ordinances, nor to the Lawes of Chriſt.

We, for our part, haue learned theſe things of *Chriſt*, of the *Apoſtles*, of the *Deuout Fathers:* and doe ſincerely with good faith, teach the people of God the ſame. Which thing is the onely

cauſe why we at this day are called *Heretiques* of the *chiefe Prelate* (no doubt) of Religion. O immortall God, hath Chriſt himſelfe then, the Apoſtles, and ſo many Fathers, all at once gone aſtray? Were then *Origen*, *Ambroſe*, *Auguſtine*, *Chryſoſtome*, *Gelaſius*, *Theodoret*, forſakers of the Catholique Faith? Was ſo notable a conſent of ſo many ancient Biſhops, and learned men, nothing elſe but a *conſpiracy of Heretiques?* Or, is that now condemned in vs, which was then commended in them? Or, is the thing now, by alteration only of one mans affections, ſuddenly become *Schiſmatique*, which in them was counted *Catholique?* Or ſhall that, which in times paſt was vndoubtedly

doubtedly *true*, now by and by, becauſe it liketh not theſe men, be iudged *falſe?* Let them then bring forth another *Goſpell*, and let them ſhew the cauſes why theſe things, which ſo long haue openly beene obſerued, and well allowed in the Church of God, ought now in the end to be called in againe. We know well enough, that the ſame word which was opened by Chriſt, and ſpread abroad by the Apoſtles, is ſufficient, both for our Saluation, and alſo to vphold, and maintaine *all Truth*, and to confound all maner *of Hereſie*. By that word only doe we condemne all ſorts of the *old Heretiques*, whom theſe men ſay wee haue called out of Hell againe. As for the

A deteſtation of Hereſie.

Arians, the *Eutychians*, the *Marcionites*, the *Ebionites*, the *Valentinians*, the *Carpocratians*, the *Tatians*, the *Nouatians*, and shortly all them which haue a wicked opinion either of *God the Father*, *or of Christ*, or of the *Holy Ghost*, or of any other point of Christian Religion; for so much as they be confuted by the Gospell of Christ, wee plainly pronounce them for *detestable*, and *damned persons*, and defie them euen vnto the Diuell. Neither doe we leaue them so, but we also seuerely, and straightly hold them in by lawfull, and politique punishments, if they fortune to breake out any where, and bewray themselues.

Indeed, we grant, that certaine new and very strange sects,

ſects, as the *Anabaptiſts*, *Libertines*, *Menonians*, and *Zwenckfeldians*, haue beene ſtirring in the world, euer ſithence the Goſpell did firſt ſpring. But the world ſeeth now right well, thankes be giuen to our God, that wee haue neither bred, nor taught, nor kept vp theſe Monſters. In good fellowſhip, I pray thee, who ſo euer thou be, reade our Bookes, they are to be ſold in euery place. What hath there euer beene written by any of our company, that might plainely beare with the madneſſe of any of thoſe *Heretiques*? Nay, I ſay vnto you, there is no Countrey this day ſo free from their peſtilent infections, as theſe be, wherein the Goſpell of Chriſt is freely,

Hereſies that riſe with the Goſpell, are not bred by the Goſpell.

and commonly preached. So that if they weigh the very matter, with earneſt, and vpright aduiſement, this thing is a great Argument of our part, that this ſame Doctrine which we teach, is the very Truth of the Goſpell of Chriſt. For lightly, neither is *Cockle* wont to grow without *the Wheate*, nor yet *the Chaffe* without *the Corne*. For from the very Apoſtles times, who knoweth not, how many *Hereſies* did ariſe vp euen together, ſo ſoone as the Goſpell was firſt ſpread abroad? Who euer had heard tell of *Simeon*, *Menander*, *Saturninus*, *Baſilides*, *Carpocrates*, *Cherinthus*, *Ebion*, *Valentinus*, *Secundus*, *Macroſius*, *Colorbaſius*, *Heracleo*, *Lucianus*, *Seuerus*, and other like, before

before the Apoſtles were ſent abroad? But why ſtand we reckoning vp theſe? *Epiphanius* rehearſeth vp foure-ſcore ſundry Hereſies: and *Auguſtine* many more, which ſprang vp euen together with the *Goſpel*. What then? Was the *Goſpell* therefore no tthe *Goſpell*, becauſe Hereſies ſprang vp withall? Or, was Chriſt therefore not Chriſt? Or, was Chriſt and his Goſpel the cauſe of theſe Hereſies? The cauſe of Hereſies.

And yet, as wee ſaid, doth not this great crop and heape of Hereſies grow vp amongſt vs, which do openly, abroad, and frankly teach the Goſpel. Theſe poyſons take their beginnings, their increaſings, and ſtrength amongſt our aduerſaries, in blindneſſe, and

in darkneſſe, amongſt whom Truth is with tyranny and cruelty kept vnder, and cannot be heard but in corners, and ſecret meetings. But let them make a proofe: Let them giue the Goſpell free paſſage: Let the Truth of Ieſus Chriſt giue her cleere light, and ſtretch forth her beames into all parts: and then ſhall they forthwith ſee, how all theſe ſhaddowes ſtraight will vaniſh, and paſſe away at the light of the Goſpel, euen as the thicke miſt of the night conſumeth at the light of the Sun. For whilſt theſe men ſit ſtill, and make merry, and doe nothing, we continually repreſſe, and put back all thoſe *Hereſies*, which they falſely charge vs to nouriſh and maintaine.

Where

Where they say, that wee haue falne into sundry Sects, and would be called, some of vs *Lutherans*, and some of vs *Zuinglians*, and cannot yet wel agree among our selues, touching the whole substance of our Doctrine; what would these men haue said, if they had beene in the first times of the Apostles, and holy Fathers: when one said, *I hold of Paul*: mother, *I hold of Apollo?* When *Paul* did so sharply rebuke *Peter?* When vpon a falling out, *Barnabas* departed frō *Paul?* When, as *Origen* mentioneth, the Christians were diuided into so many factions, as that they kept no more, but the name of Christians in common among them, being in manner of thing else like to

Dissention among those that professe the Gospell, is no certaine note of Heresie.

Christians? When as *Socrates* saith for their Dissensions, and sundry Sects, they were laughed, and iested at openly of the people in their stages, and common game-playes? When, as *Constantine* the Emperor affirmeth, there were such numbers of variances, and brawling in the Church, that it might iustly seeme a misery farre passing all the former miseries? When also *Theophilus*, *Epiphanius*, *Chrysostome*, *Augustine*, *Ruffine*, *Hierome*, being all Christians, being all Fathers, being all Catholiques, quarrelled one against another, with most bitter and most remedilesse contentions without end? When, as saith *Nazianzene*, the parts of one Body were consumed and wasted one of anorher

another? When the whole *East* part of the Church was diuided from the *West*, onely about *leauened bread*, and only for the keeping of *Easter day*: which were indeed no great matters to be ſtriued for? And when in all Councells new *Creeds*, and *new Decrees* continually were deuiſed.

What would theſe men (trow yee) haue ſaid in thoſe daies? Which ſide would they eſpecially then haue taken? And which would they then haue forſaken? Which Goſpell would they haue beleeued? Whom would they haue accounted for *Heretiques*, and whom for *Catholiques*? And yet, what a ſtirre, and reuell keepe they this day, onely vpon the two poore Names, of *Luther* and *Zuinglius*?

Zuinglius? Because they two men are not yet fully resolued vpon some one certaine point of Doctrine, therefore would they needes haue vs thinke, that both of them were deceiued: that neither of them had the Gospel: and that neither of them taught the truth aright.

But good God, what manner of fellowes be these, which blame vs for disagreeing? And doe all they themselues, trow you, agree well together? Is euery one of them fully resolued, what to follow? haue there beene no strifes, no quarrells, no debates amongst themselues, at no time? Why then doe the *Scotists* and the *Thomists*, about that they call *Meritum Congrui, & Meritum Condigni*,

Papists quarrell among themselues.

no

no better agree together? Why agree they no better among themselues, concerning *Originall sin in the blessed Virgin*? Concerning a *solemne vow*, and a *single vow*? Why say their *Canonists* that *Auricular confession* is appointed by the *positiue law of man*: and their *Schoole-men* contrariwise, that it is appointed by the *Law of God*? Why doth *Albertus Pighius* dissent from *Cajetanus*? Why doth *Thomas* dissent from *Lombardus*, *Scotus* from *Thomas*, *Occamus* from *Scotus*, *Alliacensis* from *Occamus*? And why doe their *Nominalls* disagree from their *Realls*? And yet say I nothing of so many diuersities of *Fryers* & *Monkes*: how some of them put a great holinesse in eating of

Fish,

Fiſh, and ſome in eating of *Herbes*: ſome in *wearing of ſhooes*, and ſome in *wearing of Sandalls*: ſome in *going in a linnen garment*, and ſome in *woollen*: ſome *of them called white*, ſome *black*: ſome being *ſhaven broad*, and ſome *narrow*: ſome *ſtalking vpon Patents*: ſome going *bare-footed*: ſome *girt*, and ſome *vngirt*. They ought, yewis to remember there be ſome of their owne company, which ſay, *That the Body of Chriſt is in his Supper Naturally*: Contrary, otherſome of the ſelfe-ſame company deny it vtterly. Againe, that there be others of them, which ſay, *The Body of Chriſt in the Holy Communion, is rent and torne with teeth*: and ſome againe, that deny the ſame. Some alſo

Stephen Gardiner in the Diuells *Sophi*.

ſo of them there be, which write, *That the Body of Chriſt in the Sacrament is quantum*, that is to ſay, *hath his perfect quantity, in the Sacrament:* Some others againe ſay, nay. That there be others of them which ſay, *Chriſt did Conſecrate with a certaine Diuine power*: Some, that he did the ſame with his bleſſing: ſome againe that ſay, *He did it with vttering of fiue ſolemne choſen words:* and ſome with rehearſing the ſame words afterwards againe. Some will haue it, *that, when Chriſt did ſpeake thoſe fiue words, the materiall Wheaten Bread was pointed vnto by this Demonſtratiue Pronoune, Hoc:* Some had rather haue *that a certaine vagum individuum, as they terme it, was meant thereby.* Againe, others

Richard Faber.

Thomas.

Gardiner. others there be, that say, *Dogs and Mice may truly and in very deed eate the Body of Christ:* and others againe there be, that stedfastly deny it. There be others which say, *that the very Accidents of Bread and Wine may nourish:* others againe there be, which say, *that the substance of the Bread returneth againe by a Miracle.*

What need I say more? It were ouerlong and tedious, to recken vp all. So vncertaine and full of doubts is yet the whole Forme of these mens Religion and Doctrine, euen amongst themselues, from whom it sprang and grew vp first. For hardly at any time do they well agree betweene themselues. Except it be, peraduenture, as in times past, the *Pharisees*, and

The agreement of Papists.

and *Sadduces*: Or, as *Herod* and *Pilate* accorded together against *Christ*.

They were best therefore to goe and set peace at home rather among themselues. Of a truth, *Vnity and Concord doth best become Religion*: Yet is not *Vnity the sure and certaine marke, whereby to know the Church of God*. For there was the greatest vnity that might be amongst them that worshipped the *golden Calfe*, and among them which with one voice iointly cried against our Sauiour Iesus Christ, *Crucifie him*. Neither because the *Corinthians* were vnquieted with priuate dissentions: or because *Paul* did square with *Peter*, or *Barnabas* with *Paul*: or because the Christians vpon the very

Euery consent is not a true token of the Church of God.

Exod. 32. 4

Luk. 23. 21.

very beginning of the Gospel, were at mutuall discord, touching some one matter or other, may wee therefore thinke, *there was no Church of God among them.* And, for those persons, who they vpon spite, call'd *Zuinglians* and *Lutherans*, in very deed they of both sides be *Christians, good friends, & brethren.* They vary not betwixt themselues vpon the *Principles & Foundations of our Religion*, nor as touching *God*, or *Christ*, or the *Holy Ghost*, or *the meanes of Iustification*, or *of euerlasting life*, but vpon one only question, which is neither weighty, nor great; neither mistrust wee, or make doubt at all, but they will shortly be agreed. And if there be any of them, which haue o-

ther

ther opinion, than is meete, wee doubt not, but ere it be long, they will put apart all affections, and names factious, and that God will reueale the truth vnto them: So that by better considering and searching out of the matter, as once it came to passe in the *Councell of Chalcedon*, all causes and seedes of dissention, shall be throughly pluckt vp by the roote, and be buried and quite forgotten for euer. Which God grant.

But this is the heauiest and most grieuous part of their slanders, that they call vs *wicked & vngodly men*, and say, *We haue throwne away all care of Religion.* Though this ought not to trouble vs much, whilest they themselues that thus haue charged

Impiety in times past obiected against Christians.

ged vs, know full well how ſpitefull, and vntrue their ſlander is.

Iuſtine the Martyr is a witneſſe, that all Chriſtians were called ἄθεοι, that is, a *Godleſſe people*, as ſoone as the Goſpell firſt began to be publiſhed, and the name of Chriſt to be openly declared. And when *Polycarpus* ſtood to be iudged, the people ſtirred vp the *Preſident*, to ſlay, and murther al them, which profeſſed the Goſpel, with theſe words, αἶρε τοὺς ἀθέους, that is "to ſay, *Riddе out of the way*, "*theſe wicked and Godleſſe* "*creatures*. And this was not, becauſe it was true, that the Chriſtians were *Godleſſe* indeede, but becauſe they would not worſhip *Stones* and *Stocks*, which were then honoured

honoured as *God*. The whole world seeth plainely enough already, what wee and ours haue endured at these mens hands for Religion, and our onely God his cause. They haue throwne vs into *prison*, into *water*, into *fire*, and haue embrued themselues in our blood; not because we were either *Adulterers*, or *Robbers*, or *Murtherers*, but only that we confessed *the Gospell of Iesus Christ*, and *put our confidence in the liuing God*. And for that we complained too iustly and truely (Lord thou knowest) that they did breake the Law of God through their owne most vaine *Traditions*: and that our aduersaries were the very foes to the Gospell, and enemies to Christs Crosse, so wittingly

and

and willingly, and obstinately despising Gods Commandements.

The obiection of Manners answered.

Wherefore when these men saw they could not rightly finde fault with *our Doctrine*, they would needes picke a quarrell, and inueigh and raile against *our manners*, surmising, that wee doe condemne all well doings: that we set open the doore to all *licentiousnesse* and *lust*, and leade away the people from all loue of *Vertue*. And in very deede, the life of all men, euen of the deuoutest, and most Christian, both is, and euermore hath beene such, as one may alwaies finde some lacke, euen *in the very best*, and *purest conuersation*. And such is the inclination of all creatures vnto euill,

euill, and the readineſſe of all men to ſuſpect, that the things which neither haue beene done, nor once were meant to be done, yet may be eaſily both heard, and credited to be true. And like as a *ſmall ſpot* is ſooneſt eſpied in the *neateſt & whiteſt garment*, euen ſo the *leaſt ſtaine* of diſhoneſty is ſooneſt found out in the *pureſt* and *ſincereſt* life. Neither take wee all them, which haue at this day embraced the Doctrine of the *Goſpell*, to be *Angells*, and to liue cleerly without *any mote* or *wrinkle*: nor yet thinke wee theſe men neither ſo blinde, that if any thing may be noted in vs, they are not able to perceiue the ſame euen through the leaſt creuice: nor ſo friendly, that they will

will construe ought to the beſt: Nor yet ſo honeſt of nature, or courteous, that they will looke backe vpon themſelues, and weigh our liues by their owne.

If ſo be wee liſt to ſearch this matter from the bottome, wee know, that in the very Apoſtles times there were Chriſtians, through whom the Name of the *Lord* was blaſphemed, and euill ſpoken of among the Gentiles.

Conſtantinus the Emperour bewaileth, as it is writen in *Sozomenus*, that many waxed worſe and worſe after they had falne to the Religion of Chriſt. And *Cyprian* in a lamentable Oration, ſetteth out the corrupt manners of his time: *The wholeſome diſ-*

cipline

cipline (saith hee) *which the Apostles left vnto vs, hath idlenesse and long rest now vtterly marred, euery one studieth to increase his liuelihood: And cleane forgetting either what they had done before, whiles they were vnder the Apostles, or what they ought continually to do, hauing receiued the faith: They earnestly labored to make great their owne wealth, with an vnsatiable desire of coueteousnesse. There is no Deuonte Religion* (saith he) *in Priests, no sound Faith in Ministers, no charity shewed in good workes, no forme of godlinesse in their conditions: Men are become effeminate, and Womens beauty is counterfeited.*

The manners of the ancient Church decayed.

And before him, *Tertullian*: *O* (saith hee) *how miserable are wee, that in these daies are*

called Christians! We liue like vnto the Gentiles vnder the Name of Christ.

And, without reciting of many more Writers, *Gregory Nazianzene* speaketh thus of the pitifull estate of his own time: *We*, saith he, *are in hatred among the Heathen for our owne vices sake, we are also become now a wonder, not onely to Angells and men, but euen to all the vngodly.* In this case was the Church of God, when the Gospell first began to shine, and when the fury of Tyrants was not as yet cooled, nor the sword taken off from the christians necks.

Surely, it is no new thing that men be but men, although they be called by the name of Christians.

PART

PART IIIJ.

Containing a Declaration of the Rule, Liues, and Manners of the Popes & Papists, which would seeme to be the only Head and Members of the whole Holy Catholique Church.

BVt will these men, I pray you, thinke nothing at all of themselues, whilest they so maliciously accuse vs? And hauing leysure to behold so farre off, and to see what is done both in *Germany*, and in *England*, haue they either forgotten, or can they not see, what is done at *Rome*? Or, will they accuse vs, their owne life being such as no man is able to make

mention thereof, but with ſhame?

A Contrary obiection of manners.

Our purpoſe here is, not to take in hand at this preſent, to bring to light, and open to the world thoſe things, which were meete rather to be hid and buried with the workers of them. It beſeemeth neither our *Religion*, nor our *Modeſty*, nor our *ſhamefaſtneſſe*. But yet hee, which giueth commandement, that hee ſhould be called the *Vicar of Chriſt*, and *the Head of the Church*; who alſo heareth, that ſuch things be done in *Rome*, who ſeeth them, who ſuffereth them, (for we will goe no further) may eaſily conſider with himſelfe, what manner of things they be. Let him in Gods Name remember that they

they be of his owne *Canonists*, and *Schoole Doctors*, which haue taught the people, *that Fornication betweene single folke is no sinne:* (as though they had fetcht that Doctrine from *Misio* in *Terence*) whose words be: *It is no sinne (beleeue meo) for a young man to haunt Harlots.* Let him remember they be of his owne, which haue decreed, *that a Priest ought not to be put out of his cure for Fornication*; how *Cardinall Campegius*, *Albertus Pighius*, and others many more of his owne, haue taught, *that the Priest which keepeth a Concubine, doth liue more holy and chastly, than hee which hath a Wife in Matrimony*. I trust, hee hath not yet forgotten, that there be many thousands

Terence.

of *Common Harlots* in *Rome*: and that hee himselfe doth gather yeerely of the same *Harlots* aboue *thirty thousand Duccates*, by the way of *an annuall pension*. Neither can he forget, that he himselfe doth maintaine openly *Brothel-houses*, and by a most filthy lucre, doth filthily and lewdly serue his owne lust.

Ioane a woman Pope.

Were all things then pure and holy in *Rome*, when *Ioan a Woman*, rather of *perfect age*, than of *perfect life*, was *Pope* there, and bare her selfe as the *Head of the Church*: And after that, for two whole yeeres, in that holy See shee had plaid the *naughty-packe*, at last, going in Procession about the City, in the sight of all her *Cardinalls*, and *Bishops*, fell in trauell openly in the streets? But

But what need we rehearſe *Concubines*, and *Bawdes*? For that is now an ordinary, and a gainefull ſinne in *Rome*. For *Harlots* ſit there now adaies, not as they did in times paſt, Gen. 38. without the *City walls*, and with their *faces hid and cenered*: but they dwell in *Palaces* and *faire houſes*: they ſtray about in *Court*, and *Market*, and that with *bare* and *open face*: as who would ſay, they may not only lawfully do it, but ought alſo to be praiſed for ſo doing. What ſhould we ſay for any more of this? Their vicious and abominable life, is now throughly known to the whole world. *Bernard* writeth roundly and truly of the *Biſhop of Romes houſe*, yea, and of the *Biſhop of Rome* himſelfe. *Thy Palace*,

saith hee, *taketh in good men, but it maketh none: naughty persons thriue there, and the good decay.* And whosoeuer hee were, which wrote the *Tripartite worke*, annexed to the *Councell of Laterane*, hee saith thus, *So excessiue at this day is the riot, as wel in the Prelates and Bishops, as also in the Clerkes and Priests, that it is horrible to be told.*

But these things be not only growne in vre, and so by custome and continuance of time well allowed, as all the rest of their doings in manner be, but they are now waxen *old*, and *rotten-ripe*. For who hath not heard what a hainous act *Peter Aloisius, Pope Paul the third his* sonne, cómitted against *Cosmus Cherius* the Bishop of *Fanum:*

Fanum: what *Iohn Casa*, Archbishop of *Beneuentum*, the *Popes Legate at Venice*, wrote in the commendation of a most abominable filthinesse: and how he set forth with most lothsome words, and wicked eloquence, the matter which ought not once to proceed out of any bodies mouth?

To whose eares hath it not come, that *Alphonsus Diazius a Spaniard*, being purposely sent from *Rome* into *Germany*, so shamefully and diuelishly murthered his owne brother, *Iohn Diazius*, a most innocent and a most godly man, onely because hee had embraced *the Gospell of Iesus Christ*, and would not returne againe to *Rome*?

But it may chance, to this they

they will say: These things may sometimes happen in the best gouerned Commonwealthes, yea, and against the *Magistrates* wills: and besides, there be good Lawes made to punish such. I grant, it be so? But by what good Lawes (I would know) haue these great mischieues beene punished amongst them? *Petrus Aloisius*, after hee had done that notorious act, that I spake of, was alwaies cherished in his fathers bosome *Pope Paul* the third, & made his very dearling. *Dauius*, after hee had murthered his owne brother, was deliuered by the *Popes* meanes, to the end he might not be punished by good Lawes. *Iohn Casa, the Archbishop of Beneuentum*, is yet aliue, yea, and liueth

liueth at *Rome*, euen in the eye and ſight of the moſt *holy Father*.

They haue killed infinite numbers of our Brethren only becauſe they beleeued truly and ſincerely *in Ieſus Chriſt*. But of that great and foule number of *Harlots*, *Fornicators*, *Adulterers*, what one haue they at any time (I ſay not, *put to death*) but either *Excommunicated* or once *attached*? Why? *Voluptuouſneſſe*, *Adultery*, *Ribaudrie*, *Whoredome*, *Murthering* of *Kinne*, *Inceſt* and others more *abominable parts*, are not they counted Sinne at *Rome*? Or, if they be Sin, ought *Chriſts Vicar*, *Peter ſucceſſour*, *the moſt holy Fathers*, ſo lightly, and ſlily to beare them, as though they were no Sinne,

and

and that in the City of *Rome*, and in that Principall Tower of all *holineſſe? O holy Scribes, and Phariſies* which neuer knew this kind of *Holineſſe!*

O, what a *Holineſſe*, what a *Catholique Faith* is this? *Peter* did not thus teach at *Rome*: *Paul* did not ſo liue at *Rome*: they did not practiſe *Brothelry*, as theſe do openly: they made not a *yeerely reuenue* and *profit of Harlets*: They ſuffered no common *Adulterers* & wicked *Murtherers* vnpuniſhed. They did not receiue them into their Familiarity, into Counſell, into their houſhold, nor yet into the company of Chriſtian men. Theſe men ought not therefore ſo vnreaſonably to triumph againſt our liuing. It had beene more wiſe-

wiſedome for them, either firſt to haue proued good their owne life before the world, or at the leaſt, to haue cloaked it a little more cunningly.

For we doe vſe ſtill the old and ancient Lawes, and (as much as men may doe, in the manners vſed at theſe daies, all things being ſo wholly corrupt) wee diligently, and earneſtly put in execution, the *Eccleſiaſticall Diſcipline:* we haue not common *Brothel-houſes of Strumpets*, nor yet flocks of *Concubines*, nor *Heards of Harlot-haunters:* neither do we preferre *Adultery* before *Matrimony:* neither do we exerciſe beaſtly ſenſuality: neither do we gather ordinary rents, and ſtipends of *Stewes:* nor doe Of Diſci-pline.

we

we ſuffer *Inceſt*, and abominable naughtineſſe, nor yet ſuch *Aloiſians*, *Caſians*, and *Diazians* to eſcape vnpuniſhed.

For, if theſe things would haue pleaſed vs, wee needed not to haue departed from theſe mens fellowſhip amongſt whom ſuch enormities be in their chiefe pride and price. Neither needed wee for leauing them to run into the hatred of men, and into moſt wilfull dangers.

Paul the fourth, not many moneths ſithence, had at *Rome* in priſon certaine *Auguſtine Fryers*, many *Biſhops*, and a great number of other deuout men, for Religion ſake. He racked them, and tormented them, to make them confeſſe; he left no

no meanes vnassayed: But in the end, how many *Brothells*, how many *Whoremongers*, how many *Adulterers*, how many *Incestuous persons* could he finde of all those?

Our God be thanked, although wee be not the men, wee *ought* and *professe* to be, yet whosoeuer, and whatsoeuer we be, compare vs with *these men*: and euen our own *life*, and *Innocency* will soone proue vntrue, and condemne their *malicious surmises*. For wee exhort the people to all vertue and well doing, not onely by *Bookes* and *Preachings*, but also by our *examples* and *behauiour*. We also teach *that the Gospel is not a boasting, or bragging of knowledge, but that it is the Law of life, and that a Christian man* (*as* Tertul-

Tertullian *saith*) *ought not to speake honourably, but ought to liue honourably: nor that they be the hearers of the Law, but the doers of the Law, which are iustified before God.*

The obiection of sedition.

Besides all these matters, wherewith they charge vs, they are wont also to adde this one thing, which they enlarge with all kinde of spite: that is, *That we be seditious persons; that we plucke the Sword and Scepter out of the Kings hands: that we arme the people: that we ouerthrow Iudgement places, destroy the Lawes, make hauocke of possessions, seeke to make the people Princes, turne all things vpside downe:* and to be short, *that we would haue nothing in good frame in a Common-wealth.* Good Lord, how often haue they

they ſet on fire Princes hearts with theſe words, to the end they might quench the light of the Goſpel in the very appearing of it, and that men might beginne to hate the ſame, ere euer they were able to know it, and to the end that euery Magiſtrate might thinke he ſaw his *deadly enemy*, as often as hee ſaw any of *vs*?

Surely it ſhould exceedingly grieue vs, to be ſo maliciouſly accuſed of moſt hainous treaſon, vnleſſe we knew that *Chriſt* himſelfe, the *Apoſtles*, and a number of *good Chriſtian men*, were in time paſt blamed, and reuiled in like ſort. For, although Chriſt taught, *They ſhould giue vnto Cæſar, that which was Cæſars*, yet was hee charged with

The ſame obiection againſt the Primitiue Church.

Mat. 22. 21.

with *ſedition*, and was accuſed to deuiſe ſome *conſpiracy*, and to ſeeke waies to get *the Kingdome*. And thereupon they cried out with open mouth, againſt him in the place of Iudgement: *If thou let this man eſcape, thou art not Cæſars friend.*

Ioh.19.12.

And though the Apoſtles did likewiſe euermore, and ſtedfaſtly teach, that Magiſtrates ought to be obeyed, *That euery ſoule ought to be ſubiect to the Higher Powers, not only for feare of wrath, and puniſhment, but euen for conſcience ſake*; yet beare they the name to diſquiet the people, and to ſtir vp the multitude to rebell. After this ſort did *Haman* eſpecially bring the Nation of the *Iewes* into the hatred of *King Aſſuerus*, be-

Rom.13.5.

becauſe, ſaid he, *They were a rebellious and ſtubborne people, and deſpiſed the ordinances, and cõmandement of Princes.* Wicked *King Achab* ſaid to *Elias* the Prophet of God, *It is thou that troubleſt Iſrael.* *Amaſias*, the Prieſt at *Bethel*, laid a conſpiracy to the Prophet *Amos* charge before King *Ieroboam*, ſaying, *See, Amos hath made a conſpiracy againſt thee, in the midſt of the houſe of Iſrael.* To be briefe, *Tertullian* ſaith, This was the generall accuſation of all *Chriſtians*, whiles hee lined, *That they were Traitors; that they were Rebells, and the enemies of mankind.* Wherefore, if now adaies the *Truth* be likewiſe euill ſpoken of, and being the ſame *Truth* it was then, if it be now like *deſpite-*

1 Reg. 18. 17.

Amos 7. 10.

Tertul. in Apolog.

fully

fully vſed, as it was in times paſt, though it be a grieuous and vnkinde dealing, yet can it not ſeeme vnto vs, *a new*, or an *vnwonted matter*.

Forty yeeres agoe, and vpwards, it was an eaſie thing for them to deuiſe againſt vs theſe *accurſed ſpeeches*, and others too, ſorer than *theſe*: when in the middeſt of the darkneſſe of that age, firſt began to ſpring, and to giue ſhine ſome one glimmering beame of *Truth*, vnknowne at that time, and vnheard of: when alſo *Martin Luther*, and *Huldericke Zuinglius*, being moſt excellent men, euen ſent of God to giue light to the whole world, firſt came vnto the knowledge, and preaching of the Goſpell: when as yet the thing was

but

but *new*, and the ſucceſſe *vncertaine*: and when mens mindes ſtood *doubtfull* and *amazed*, and their eares open to all ſlanderous tales: and when there could be imagined againſt vs no fact ſo deteſtable, but the people then would ſoone beleeue it, for the nouelty and ſtrangeneſſe of the matter. For ſo did *Symmachus*, ſo did *Celſus*, ſo did *Iulianus*, ſo did *Porphirius* the old foes to the *Goſpell*, attempt in times paſt to accuſe all *Chriſtians* of *ſedition* and *treaſon*, before that either *Prince* or *people* were able to know who thoſe *Chriſtians* were, what they profeſſed, what they beleeued, or what was their meaning.

But now, ſith our very enemies doe ſee, and cannot deny,

ny, but wee euer in all our words and writings haue diligently put the people in minde of their duty, *to obey their Princes and Magistrates*, yea, *though they be wicked*, (for this doth very triall and experience sufficiently teach, and all mens eyes, whosoeuer, and wheresoeuer they be, doe well see, and witnesse for vs) it was a foule part of them to charge vs with these things: and, seeing they could finde no new and late faults, therefore to seek to procure vs enuy only with stale and ouerworne lies.

The Gospell doth not destroy common-wealths.

Wee giue our Lord God thankes, whose onely cause this is, there hath yet at no time beene any such example in all the *Realmes*, *Dominions*, and *Common weales*, which haue

haue receiued the *Goſpel.* For wee haue ouerthrowne no *Kingdome:* We haue decayed no mans *power* or *right:* Wee haue diſordered no *Common wealth.* They continue in their owne accuſtomed ſtate, and ancient dignity, *the Kings of our Countrey of England, the Kings of Suecia, the Dukes of Saxonie, the Count Palatine, the Marqueſſes of Brandeburge, the Lantſgraues of Heſſia,* the Common wealths of the *Heluetians,* and *Rhetians,* and the free Cities, as *Argentine, Baſile, Franckeford, Vlme, Auguſta,* and *Norenberg,* doe all, I ſay, abide in the ſame *Authority,* and *ſtate,* wherein they haue beene heretofore: or, rather in a much better, for that by meanes of the *Goſpell* they haue

haue their people *more obedient* vnto them, than euer they had before. Let them goe, I pray you, into those places, where at this present, through Gods goodnesse and mercy, the *Gospell* is taught. VVhere is there *more Maiesty?* where is there *lesse arroganey* and *tyranny?* where is the *Prince* more *honoured?* where is the *people* lesse *vnruly?* where hath there at any time, either the *Common-wealth*, or the *Church* been in more quiet?

Perhaps, yee will say, from the first beginning of this Doctrine, the Common sort euery where began to *rage*, and to *rise* throughout *Germany*. Allow it were so, yet *Martin Luther*, the publisher, and setter forward of this

this Doctrine, did write maruellous vehemently and ſharply againſt them, and reclaimed them home to *peace* and *obedience.*

But, whereas it is wont ſometime to be obiected by perſons wanting skill, touching the *Heluetians* change of ſtate, and killing of *Leopoldus* the Duke of *Auſtria*, and reſtoring by force their country to liberty; all that was done, as appeareth plainly by all ſtories, for two hundred and threeſcore yeeres paſt, or aboue, in the time of *Pope Boniface* the eight, when the authority of the Biſhop of *Rome*, was in great iolity, about two hundred yeeres before *Huldericus Zuinglius*, either began to teach the Goſpell, or was yet borne. And

euer since that time, they haue had all things *still* and *quiet*, not onely from *forraine enemies*, but also from *all ciuill dissention*. And if it were a sin in the *Helvetians*, to deliuer their *owne Country* from *forraine gouernment*, especially when they were so proudly and tyrannously oppressed; yet to burthen vs with other mens faults, or them with the faults of their forefathers, it is against all *right* and *reason*.

The obiection turned against the aduersaries.

But O immortal God! and will the Bishop of *Rome* accuse vs of *treason*? Will he teach the pople to obey, and follow their *Magistrates*? or hath hee any regard at all of the *Maiesty* of a *Prince*? why doth he then, as none of the old *Bishops of Rome* euer did, suffer

Agu. Steuchus.

ſuffer himſelfe to be called of his flatterers, *Lord of lords*, as though he would haue all *Kings* and *Princes*, who, and whatſoeuer they be, to be his *vnderlings*? Why doth hee vant himſelfe to be *King of Kings*, and to haue *Kingly royalty* ouer his ſubiects? why compelleth he all *Emperours* and *Princes* to ſweare to him *fealty*, and *true obedience*? Why doth he boaſt, that the *Emperours Maieſty is a thouſand fold inferiour to him*? and that for this reaſon ſpecially, *becauſe God hath made two lights in Heauen*: and *becauſe Heauen and Earth were created, not in two beginnings, but one*? Why hath hee and his fellowes (like *Anabaptiſts* and *Libertines*, to the end they might run on more li-

Antonius de Roſellis.

De Maior. & Obedien. Solita.

De Maior. & Obedien. vnam ſanctam.

cenciously and careleſſely) ſhaken off the yoke, and exempted themſelues from being vnder a *ciuill Power?* Why hath he his *Legates* (as much to ſay as moſt ſubtill ſpies) lying in wait in all *Kings Courts, Councells,* and *Priuy-chambers?* Why doth he, when he liſt, ſet the *Chriſtian Princes* one againſt another, and at his owne pleaſure trouble the whole world with debate, and diſcord? Why doth he excommunicate, and command to be taken as a *Heathen* and a *Pagan,* any *Chriſtian Prince,* that renounceth his Authority? And why promiſeth he his *Indulgences and his Pardons* largely to any, that will (what way ſoeuer it be) kill any of his enemies?

Doth

Doth hee maintaine *Empires* and *Kingdomes?* Or doth he once desire, that common quiet should be prouided for? You must pardon vs, good Reader, though wee seeme to vtter these things more *bitterly* & *bitingly*, than it becommeth *Diuines* to do. For, both the *shamefulnesse of the matter*, and also the *desire of rule in the Bishop of Rome*, is so exceeding and outragious, that it could not well be vttered with *other words*, or *more mildly*. For he is not ashamed to say in open assembly, *That all iurisdiction of all the Kings and Princes of the world dependeth of himselfe.* And to feede his ambition and gredinesse of rule, hee hath pulled in pieces the *Empire of Rome*, and vexed and

Clement. 5. in Concil. Vienen. Leo Papa. 3.

rent whole Christendome a-sunder. Falsly and trayterously also did he release the *Romanes*, the *Italians*, and himselfe too, of the oath, whereby they and hee were straitly bound to be true to the *Emperour of Grecia*, and stirred vp the same *Emperors* subiects to forsake him: and calling *Carolus Magnus* out of *France* into *Italy*, made him *Emperour*: such a thing as neuer was seene before.

Zacharias Pope.

Hee put *Chilpericus* the *French King*, being no euill *Prince*, beside his Realme, onely because he fansied him not, and wrongfully placed *Pipine* in his roome. Againe, after hee had cast out *King Philip*, if hee could haue brought it to passe, hee had determined, and appointed

the

the *Kingdome of France to Albertus, King of Romanes.*

Hee vtterly destroyed the state of the most flourishing City, and Common weale of *Florence*, his owne native Countrey, and brought it out of a free & peaceable state, to be gouerned at the pleasure of one man: hee brought it to passe by his procurement, that whole *Sauoy* on the one side was miserably spoyled by the *Emperour Charles* the fifth, and on the other side by the *French King*, so that the poore vnfortunate *Duke* had scant one Citty left him to hide his head in. *Clemens. 7.* *Idem Clemens.*

Wee are cloyed with Examples in this behalfe, and it should be very tedious to reckon vp all the notorious practices of the *Bishops of*

Rome. But of which side were they, I beseech you, that *poysoned Henry the Emperor, euen in the receiuing of the Sacrament?* Which poisoned *Victor the Pope, euen in the receiuing of the Chalice?* Which *poysoned our King Iohn, King of England, in a drinking cup?* Who so euer at least they were, and of what sect soeuer, I am sure, they were neither *Lutherans*, nor *Zwinglians*.

What is hee at this day, which alloweth the mightiest *Kings* and *Monarches* of the world to kisse his feet?

What is he that commandeth the *Emperour* to goe by him at his *horse-bridle*, and the *French King* to hold his *stirrop*, when hee goeth to horse-backe?

Who

Who hurled vnder his Table *Francis Dandalus*, the *Duke of Venice, King of Creta*, and *Cyprus*, fast bound with chaines, to feed of bones among his Dogs?

Who set the Emperiall Crowne vpon the *Emperour, Henry the sixth his* head, not with *his hand*, but with *his foote*: and with *the same foot againe* cast *the same Crowne off*, saying withall, *I haue Power to make Emperours, and to vnmake them againe at my pleasure?*

Who put in Armes *Henry*, the Sonne against the *Emperour his Father Henry the fourth*, and wrought so, that the Father was taken prisoner of his owne Sonne, and being shorne, and shamefully handled, was thrust into a

Monastery, where with hunger and sorrow, hee pined away to death.

Who, so illfauouredly, and monstrously put the *Emperor Fredericks neck* vnder *his feet*, and, as though that were not sufficient, added further this Text out of the Psalmes: *Thou shalt go vpon the Adder, and Cockatrice, and shalt treade the Lyon and Dragon vnder thy feete?* Such an example of scorning and contemning the Maiesty of a Prince, as neuer before that time was heard tell of in any remembrance: Except, I weene, either of *Tamerlanes, the King of Scythia*, a wilde and a barbarous Creature: or else of *Sapor, King of the Persians*. All these notwithstāding were *Popes, all Peters Successours, all most Holy*

Psal. 91. 13.

Holy Fathers: whose *seuerall words* wee must take to be as good, as *seuerall Gospells*.

If we be counted *Traitors*, which doe honour our *Princes*, which giue them *all obedience*, as much as is due to them by Gods Word, and do pray for them: what kinde of men then be these, which haue not onely done all the things before said, but also allow the same for specially well done? Doe they then either this way instruct the people as wee doe, to reuerence *their Magistrate*? Or can they with honesty appeach vs as *seditious persons*, *breakers of the common quiet*, and *despisers of Princely Maiesty*? A comparison of the obedience and doctrine of both parts.

Truely wee neither put off the yoake of obedience from

vs,

vs, neither doe wee disorder Realmes: nor doe wee set vp, or pull downe *Kings*: nor doe we translate *Gouernments*: nor giue wee our Kings *poyson* to *drinke*: nor yet hold forth to them our *feet* to *kisse*: nor opprobriously triumph ouer them: nor leape into their *neckes* with our *feet*.

This rather is our *Profession*, *this is our Doctrine*; *That euery soule, of what calling soeuer it be, be it Monke, be it Preacher, be it Prophet, be it Apostle, ought to be subiect to Kings and Magistrates*: yea, *and that the Bishop of Rome himselfe, vnlesse he will seeme greater than Euangelists, than the Prophets, or the Apostles, ought both to acknowledge, and to call the Emperour his Lord,*

Chrysost. in 13. cap. ad Romanos.

and

and Master: as the old Bishops of Rome, who liued in times of more grace than euer he did. Gregor. sepe in Epist.

Our common teaching also is, that we ought *so to obey Princes, as men sent of God:* and, *that who so withstandeth them, withstandeth Gods Ordinances.* This is our Doctrine: and this is well to be seene both in our Bookes, and Preachings, and also in the manners and modest behauiour of our people. Obedience due to Magistrates.

But where they say, wee haue gone away from the *Vnity* of the *Catholike Church*, this is not onely a matter of *malice*, but besides, though it be most vntrue, yet hath it some shew & appearance of truth. For the common people, and ignorant multitude giue not credit only to things *true*, The obiection of departing from the Catholike Church.

true, and of *certainety*, but euen to such things also, if any chance, which may seeme to haue but a *resemblance of truth*. Therefore we see, that little and crafty persons, when they had no truth on their side, haue euer contended, and hotly argued with things likely to be true, to the intent, that they which were not able to espy the very *ground* of the matter, might be carryed away at least with some *pretence*, and *probability*, or *likelihood* of the truth.

In times past, whereas the first Christians, our Forefathers, in making their Praiers to God, did turne themselues towards the *East*, as for the most part the manner was; there were that said, *They worshipped*

worshipped the Sun, and reckoned the same as their God. Againe, where our Forefathers said, that as touching *Immortall* and *Euerlasting life*, they lined by none other meanes, but by the *Flesh and Blood of that Lambe without spot*, that is to say, *of our Saviour Iesus Christ*; the enuious Creatures and Enemies of Christ his Crosse, whose only care was to bring *Christian Religion* into slander, by all manner of waies, made the people beleeue, that they were *wicked persons*, that they *sacrificed mens flesh, and dranke mens blood*. Tertul. in Apologetico.

Also, where our Forefathers said, that, before God, *there is neither man nor woman*, and that for attaining to the true righteousnesse, there Ibidem.

is

is no distinction at all of persons: and whereas they called one another indifferently by the name of *Sisters*, and *Brothers*, there wanted not men, which forged those tales vpon the same, saying, *That the Christians made no difference among themselues, either of age, or of kinde: but like brute beasts, without regard had to doe one with another.*

And, whereas, to pray together, and to heare the Gospell, they met often together in secret, and by-places; because Rebels sometime were wont to doe the like, therefore Rumours were euery where spread abroad, that they made *priuy Confederacies*, and tooke counsell together, either to *kill the Magistrates*, *Ibidem.*

giſtrates, or *to ſubuert the Common-wealth.* And whereas in celebrating the Holy Myſteries after Chriſt his Inſtitution, they tooke *Bread* and *Wine*, they were therefore thought of many, to worſhip, not *Chriſt*, or *God*, but *Bacchus*, and *Ceres*: for ſo much as theſe vaine Gods were worſhipped of the *Heathen* in like ſort, after a prophane ſuperſtition, with *Bread* and *Wine.* *Augu. Con. tra Fauſt. li. 20. ca. 13.*

Theſe things were beleeued of many, not becauſe they were *true* indeed, (for what could be more vntrue?) but becauſe they were *like to be true*, and through a certaine *ſhadow of truth* might the more eaſily deceiue the ſimple.

On this faſhion likewiſe doe

doe these men slander vs as *Heretiques*, and say, *That we haue left the Church and fellowship of Christ*: not because they think it is *true*, for they doe not much force of that, but because to ignorant folke it might, perhaps, some way *appeare true*.

We haue indeede put our selues apart, not as *Heretickes* are wont, from the *Church of Christ*, but as all good men ought to doe, from *the infection of naughty persons and Hypocrites*. Neuertheless, in this point they tryumph marueilously, *that they be the Church, that their Church is Christs Spouse, the Pillar of Truth, the Arke of Noah: and that without it, there is no hope of saluation.*

Contrariwise, they say, *that*

we

we be runnagates: that we haue torne Christs ſeate: that we are plucked quite off from the body of Christ, and haue forſaken the Catholique Faith. And when they leaue nothing vnſpoken, that may neuer ſo falſly, and maliciouſly be ſaid againſt vs, yet this one thing are they neuer able truely to ſay, *that we haue ſwerued either from the Word of God, or "from the Apoſtles of Chriſt, or "from the Primitiue Church.*

Surely, wee haue euer iudged the *Primitiue Church of Chriſts time, of the Apoſtles*, and of the *Holy Fathers*, to be the *Catholique Church*: neither make wee doubt to name it, *Noahs Arke, Chriſts Spouſe, the Pillar and vpholder of Truth: not yet to fix therein the whole meanes of our Saluation.* The Catholique Church.

tion. It is doubleſſe an odious matter, for one to leaue the fellowſhip whereunto hee hath beene accuſtomed, and ſpecially of thoſe men, who, though they be not, yet at leaſt ſeeme to be, and be called *Chriſtians.* And, to ſay truly, we doe not deſpiſe the Church of theſe men (howſoeuer it be ordered by them now adaies) partly for the *names ſake it ſelfe,* and partly *for* that the *Goſpell of Ieſus Chriſt* hath once beene therein truly, and purely ſet forth. Neither had wee departed therefrom, but of *very neceſſity,* and much againſt our wills.

But I put caſe, an Idol be ſet vp in the Church of God, and the ſame deſolation which Chriſt propheeied to come,

ſtood

ſtood openly in the holy place? What if ſome *Theefe*, or *Pirat* inuade and poſſeſſe *Noahs Arke?* Theſe folkes, as often as they tell vs of *the Church*, meane thereby *themſelues alone*, and attribute all theſe titles *to their owne ſelues*, boaſting, as they did in times paſt, that cried out, *The Temple of the Lord, The Temple of the Lord:* Or, as the Phariſees, and Scribes did, which craked, they were *Abrahams* children. *Item.* 7. 4.

Thus with a gay, and iolly ſhew, deceiue they the ſimple, and ſeeke to choke vs with the bare name of the *Church.*

Much like as if a *Theefe*, when he hath gotten into another mans houſe, and by *violence* either hath *thruſt out or ſlaine*

ſlaine the owner, ſhould afterwards aſſigne the ſame houſe *to himſelfe*, caſting forth of poſſeſſion the right *Inheritor*: Or, if *Antichriſt*, when hee had once entred into the *Temple of God*, ſhould afterward ſay, *This houſe is mine owne, and Chriſt hath nothing to doe withall.*

For theſe men now, after they haue left nothing in the *Church of God*, that hath any likenes *of his Church*, yet wil they ſeeme the *Patrons*, and the *valiant Maintainers* of the *Church*. Verily like as *Gracchus* amongſt the *Romans*, ſtood ſometime in defence of the *Treaſury*, notwithſtanding, with his prodigality, and fond expenſes, hee had vtterly waſted the whole ſtock of the *Treaſury*.

And

And yet was there neuer any thing ſo wicked, or ſo farre out of reaſon, but lightly it might be couered and defended by the Name of the *Church*. For the *Waſpes* alſo make *Honicombes* as well as *Bees*, although there be *no Hony* in them: and wicked men haue companies like to the *Church of God*. Yet for all that, they be not ſtraightway *the people of God*, which are called *the people of God*, neither be they all *Iſraelites*, as many as are come of *Iſrael* the *Father*.

Aug in Sermon. Contra Arianos, to 6. Augu. in Epiſt. 48. ad Vincen. Epipha. lib. 1. Hare. 30. Sozom. lib. 6. cap. 38.

The *Arians*, notwithſtanding they were *Heretiques*, yet bragged they, that they alone were the *Catholiques*, calling all the reſt, now *Ambroſians*, now *Athanaſians*, now *Iohānites*. And *Neſtorius* (as

(as ſaith *Theodoret*) for all that he was an *Heretique*, yet couered he himſelfe, τῆ ὀρθοδοξίας προσχήματι, that is to wit, with a certaine cloke, and colour of the true and right Faith.

Ebion, though hee agreed in opinion with the *Samaritanes*, yet, as ſaith *Epiphanius*, hee would needs be called a *Chriſtian*. The *Mahometiſts* at this day, for all that all Hiſtories make plaine mention, and themſelues alſo cannot deny, but they took their firſt beginning of *Agar the bondwoman*, yet for the very name, and ſtocks ſake, chuſe they rather to be called *Saracens*, as though they came of *Sara*, *the free-woman*, *and Abrahams true and lawfull Wife*.

So

So likewiſe the *falſe Prophets* of all ages, which ſtood vp againſt the *Prophets of God*, and reſiſted *Eſaias*, *Ieremy*, *Chriſt*, *and the Apoſtles*, at no time craked they of any thing ſo much, as they did of the name *of the Church*. And for none other cauſe did they ſo fearcely vexe them, and call them *Runnagates*, and *Apoſtates*, than for that they had forſaken their fellowſhip, and kept not the Ordinances of the *Elders*. The knowne Church may erre.

Wherefore, if wee would follow the iudgements of thoſe men onely, who then gouerned the *Church*, and would reſpect nothing elſe, neither *God* nor his *Word*, it muſt needes be confeſſed, that the *Apoſtles* were rightly, and by iuſt Law condem-

ned of them to death, becauſe they fell from the *Biſhops* and *Prieſts*, that is, you muſt thinke, from the *Catholique Church*, and becauſe they made new alterations in Religion contrary to the *Biſhops* and *Prieſts* wills, yea, and for all their ſpurning ſo earneſtly againſt it.

Wherefore, like as it is written, that *Hercules* in old time was forced, in ſtriuing with *Antæus*, that huge Giant, to lift him quite vp from the *Earth*, that was his *Mother*, ere hee could conquer him: euen ſo muſt our Aduerſaries be heaued from their *Mother*, that is, from *this vaine colour*, and *ſhadow of the Church*, wherewith they ſo diſguiſe, and defend themſelues: otherwiſe they can-

cannot be brought to yeeld vnto the Word of God. And therefore ſaith *Ieremy* the *Prophet*, Make not ſuch great boaſt, that the *Temple of the Lord* is with you. This is but a *vaine confidence*: theſe are but *lies*. The Angel alſo ſaith in the Apocalyps: They ſay, they be *Iewes*: but they be *the ſynagogue of Satan*. And *Chriſt* ſaid to the *Phariſees*, when they vaunted themſelues of the kindred and blood of *Abraham*: *Yee are of your father the Diuell*, for you reſemble not your Father *Abraham*: As much to ſay, as, *Yee are not the men, yee would ſo faine be called: yee begnile the people with vaine Titles; and abuſe the name of the Church, to the ouerthrowing of the Church.*

Iere. 7. 4.

Reuel. 3 9.

Ioh. 8. 44.

Why wee departed from the Church of Rome.

So that theſe mens parts had been, firſt, to haue cleerely and truely proued, *that the Romiſh Church is the true and right inſtructed Church of God*: and that the ſame, as they doe order it at this day, doth agree with the Primitiue Church of *Chriſt*, of the *Apoſtles*, and of the holy *Fathers*, which wee doubt not, but was indeed the true *Catholique Church*.

For our parts, if we could haue iudged *Ignorance*, *Error*, *Superſtition*, *Idolatry*, mens *Inuentions*, and the ſame commonly diſagreeing with the Holy Scriptures, either to pleaſe God, or to be ſufficient for the obtaining of euerlaſting ſaluation: or, if we could aſcertaine our ſelues, that the *Word of God* was written

written but for a time onely, and afterward againe ought to be abrogated, and put away: or elſe, that the ſayings and commandements of *God* ought to be ſubiect to mans will; that, whatſoeuer God ſaith, and commandeth, except the *Biſhop* of *Rome* will, and command the ſame, it muſt be taken as void and vnſpoken. If we could haue brought our ſelues to beleeue theſe things, wee grant there had beene no cauſe at all, why wee ſhould haue left theſe mens company.

As touching that we haue now done, to depart from that *Church*, whoſe errours were proued, and made manifeſt to the world, which *Church*, alſo, had already euidently departed from *Gods*

Word, and yet not to depart ſo much from it ſelfe, as from the errors thereof, and not to doe this *diſorderly*, or *wickedly*, but *quietly*, and *ſoberly*, we haue done nothing herein againſt the Doctrine, either of *Chriſt*, or of his *Apoſtles*. For neyther is the *Church* of God ſuch, as it may not be *dasked* with ſome *ſpot*, or aſketh not ſometime *reparation*. Elſe, what need there be ſo many *Aſſemblies* and *Councells*, without the which, as ſaith *Egidius*, *The Chriſtian Faith is not able to ſtand? For looke* (ſaith he) *how often Councells are diſcontinued, ſo often is the Church deſtitute of Chriſt.*

In Concil. Lateranenſ. ſub Iulio. 2.

Or, if there be no perill, that harme may come to the Church, what neede is there,

to

to retaine to no purpoſe the *names of Biſhops?* For ſo it is now commonly vſed among them. The *Names* onely *they* beare, and *doe nothing.* For if there be no *Sheepe*, that may ſtray, why be they called *Shepheards?* If there be no *City* that may be betrayed, why be they called *Watchmen?* If there be nothing, that may run to *ruine*, why be they called *Pillars?*

Anon after the firſt creation of the world, the Church of God beganne to ſpread abroad, and the ſame was inſtructed with the *Heauenly Word*, which God himſelfe pronounced with his owne mouth. It was alſo furniſhed with *Diuine Ceremonies.* It was taught by the *Spirit of God*, by the *Patriarches* and

Prophets, and continued ſo euen till the time, that *Chriſt* ſhewed himſelfe to vs in the fleſh. Thus notwithſtanding, how often, O good God, in the meane while, and how horrible was the ſame *Church* darkned, and decayed?

The ſtate and condition of the church vpon earth.

Where was that Church then, *when all fleſh vpon earth had defiled his owne way?* where was it, when amongſt the number of the whole *world*, there were only *eight perſons* (and neither they all *chaſt*, & *good*, neither) whom Gods will was ſhould be ſaued aliue from the vniuerſall deſtruction, and mortality? When *Eli* the *Prophet* ſo lamentably, and bitterly made his moane, that *onely himſelfe was left of all the world*, which did truely and duly worſhip God?

1 King. 9. 10.

God? And when *Esay* said, The *Siluer of Gods people* (that is, of the *Church*) *was become Drosse:* And that the same *City which aforetime had beene Faithfull, was now become an Harlot: And that in the same there was no part sound throughout the whole body, from the head to the foote?* Or else, when Christ himselfe said, That *the House of God was made, by the Pharisees, and Priests, a denne of Theeues?* Esay 1. 21. 18 Mat. 21. 13.

Of a truth, the *Church*, euen as a *corne-field*, except it be *eared, manured, tilled*, and *trimmed*, will in steede of *Wheate*, bring forth *Thistles, Darnell* and *Nettes*. For this cause did God send euer among, both *Prophets* and *Apostles*, and last of all, his *owne Sonne*, who might bring

home the people into the right way, and repaire *a-new* the *tottering Church* after she had erred.

But lest some man should say, that the foresaid things happened only in the time of the *Law*, of *Shadowes*, and of *Infancy*, when the Truth lay hid vnder *Figures*, and *Ceremonies*, when nothing as yet was brought to *perfection*, when the Law was not grauen in mens *hearts*, but in *stone*: (And yet were that but a foolish distinction) for euen at those daies, there was the very *same God* that is now, *the same Spirit, the same Christ, the same Faith, the same Doctrine, the same Hope, the same Inheritance, the same Couenant*, and *the same Efficacy and vertue of Gods Word*: Eusebius also

alſo ſaith, *All the Faithfull, euen from Adam vntill Chriſt, were indeede very Chriſtians* (though they were not ſo termed:) But as I ſaid, leſt men ſhould thus ſay ſtill, *Paul the Apoſtle* found the like faults and falls, euen then in the prime, and chiefe of the Goſpell, in the greateſt perfection, and in the Light: ſo that he was compelled to write in this ſort to the *Galathians*, whom he had well before inſtructed: *I feare me, leſt I haue laboured amongſt you to ſmall purpoſe, and leſt yee haue heard the Goſpel in vaine. O my little children, of whom I trauell a-new, till Chriſt be faſhioned againe in you:* And as for the *Church of the Corinthians*, how foulely it was defiled, it is nothing needfull

Gal. 4. 11.

1 Cor. 1. 12
1 Cor. 3. &

to

to rehearſe. Now, tell mee, might the *Churches* of the *Galathians* and *Corinthians* goe amiſſe, and the *Church of Rome* alone may not faile, nor goe amiſſe?

Surely Chriſt propheſied long before of his Church, that the time ſhould come, when *deſolation* ſhould ſtand in the Holy Place. And Saint
2 Theſ. 2. *Paul* ſaith, that *Antichriſt* ſhould once ſet vp his owne Tabernacle, and ſtately Seate in the *Temple of God*: and that the time ſhould be,
2 Tim. 4. 3. *when men ſhould not away with wholeſome Doctrine, but be turned backe vnto fables and lies*, and that within the very *Church*. *Peter* likewiſe tel-
2 Pet. 1. 16. leth, how there ſhould be *teachers of lies in the Church*
Dan. 8. 12. *of Chriſt*: *Daniel the Prophet* ſpeaking

ſpeaking of the later times of *Antichriſt*, *Truth*, ſaith he, *in that ſeaſon ſhall be throwne vnder foote, and treden vpon in the world.* And *Chriſt* ſaith, The calamity and confuſion of things ſhall be ſo exceeding great, *that euen the choſen, if it were poſſible, ſhall be brought into errour:* and that theſe things ſhall come to paſſe, not amongſt the *Gentiles, and Turkes*, but euen in the *Holy Place*, in the *Temple of God*, in the *Church*, and in the *company and fellowſhip* of thoſe, which profeſſe the *Name of Chriſt*. Math. 24. 21, 24.

Albeit theſe ſame warnings alone may ſuffice a wiſeman, to take heed, he doth not ſuffer himſelfe raſhly to be deceiued with the name of the *Church*, and not to ſtay, to make

make further inquisition thereof by Gods Word; yet beside all this, many Fathers also, many learned and godly men, haue often, and carefully complained, how all these things haue chanced in their life time. For euen in the middest of *that thicke mist of darkenesse*, God would that there should be some, who, though they gaue not *a cleare and bright light*, yet should *kindle*, were it but *some sparke*, which men, being in the *darkenesse*, might espy.

Hilarius, when things as yet were almost vncorrupt, and in good case too, *Yee are all deceiued* (saith hee) *with the loue of the walls: yee doe ill worship the Church: in that yee worship it in houses, and buildings, yee doe too ill bring in the*

Cõtra Auxentium.

Of the corrupted state of the church of Rome.

name

name of peace vnder roofes. Is there any doubt, but that Antichriſt will haue his ſeate vnder the ſame? I rather reckon hills, woods, pooles, mariſhes, priſons, and quagmires, to be places of more ſafety: for in theſe the Prophets either abiding of their accord, or forced thither by violence, did propheſie by the Spirit of God.

Gregory, as one, which perceiued, and fore-ſaw in his mind the wrack of all things, wrote thus of *Iohn, Biſhop of Conſtantinople*, the firſt of others, that commanded himſelfe to be called by this new name, The *Vniuerſall Biſhop of Chriſts whole Church: If the Church*, ſaith he, *ſhall depend vpon one man, it will ſoone fall downe to the ground.* Who is he, that ſeeth not how this

Gregor. l. 4. ad Mauritium.

is

is come to passe long since? For long agone hath the *Bishop of Rome* willed to haue the *whole Church depend vpon himselfe alone.* Wherefore it is no marueil, though it be cleane falne down long since.

papists do confesse the errors of their Church.

Bernard the Abbat, aboue foure hundred yeeres past, writeth thus. *Nothing is now sincere, and pure amongst the Clergie, wherefore it resteth, that the Man of Sinne should be reuealed.* The same *Bernard* in his Treatise of the Conuersion of Saint *Paul* saith: *It seemeth now, that Persecution hath ceased: no no, persecution seemeth but now to beginne, and that euen from them, which haue chiefe pre-eminence in the Church. Thy friends and neighbours, O God, haue drawne neere, and stood vp against*

against thee: From the sole of the foote to the crowne of the head, there is no part whole. Iniquity is proceeded from the Elders, the Iudges and Deputies, which pretend to rule thy people. Wee cannot say now, Looke how the people is, so is the Priest. For the people is not so ill as is the Priest. Alas alas, O Lord God, the selfe same persons be the chiefe in persecuting thee, which seeme to loue the Highest place, and beare most rule in thy Church. The same *Bernard* againe vpon the *Canticles* writeth thus: *All they are thy friends; yet are they all thy foes: all thy kinds-folke: yet are they all thy aduersaries. Being Christs seruants, they serue Antichrist. Behold, in my rest, my bitternes is most bitter.*

Roger

In Libello de idiomate linguarum. *Roger Bacon* also, a man of great fame, after hee had in a vehement Oration touched to the quick the wofull state of his owne time; *These so many errours*, saith he, *require and looke for Antichrist.*

Gerson complaineth, that in his daies all the substance, and efficacy of *Sacred Divinity* was brought vnto a *glorious contention*, and ostentation of *wits*, and very *Sophistry.*

The poore men called *pauperes à Lugduno*, men, as touching the mãner of their life, not to be misliked, were wont boldly to affirme, that the *Romish Church* (from whence alone all Counsell, and Order was then sought) was the very same *Harlot of Babylon, and roote of dinells*, whereof

whereof is propheſied ſo plainly in the *Apocalyps*.

I know well enough the authority of theſe foreſaid perſons, will be but lightly regarded amongſt theſe men. How then, if I call forth thoſe for witneſſe, whom they themſelues haue vſed to honor? What if I ſay, that *Adrian the Biſhop of Rome*, did franckely confeſſe, *that all miſchiefes burſt out firſt from the high Throne of the Pope of Rome?* Platina.

Pighius acknowledgeth herein to be a fault, that many abuſes are brought in, euen into the very *Maſſe*, which *Maſſe* otherwiſe, would haue ſeemed to be a moſt reuerend matter. *Gerſon* ſaith, that through the number of moſt fond *Ceremonies*, all the vertue

vertue of the *Holy Ghoſt*, which ought to haue full operation in vs, and all true godlineſſe is vtterly quenched, and dead. Whole *Grecia* and *Aſia* complaine, how the *Biſhops of Rome* with the martes of their *Purgatories* and *Pardons*, haue both *tormented mens conſciences*, and *picked their purſes*.

As touching the *Tyranny* of the *Biſhops of Rome*, and their *barbarous Perſianlike Pride*, to leaue out others, whom, perchance, they reckon for enemies, becauſe they freely and liberally find fault with their vices, the ſame men, which haue led their life at *Rome* in the *holy City*, in the face of *the moſt Holy Father*, who alſo were able to ſee all their ſecrets,

and

and at no time departed from the *Catholique Faith*; as for example, *Laurentius Valla*, *Marſilius Patauinus*, *Francis Petrarke*, *Hierom Sauanorola*, *Abbat Ioakim*, *Baptiſt of Mantua*, and before all theſe, *Bernard the Abbat*, haue many a time, and much complained of it, gluing the world alſo ſometime to vnderſtand, *that the Biſhop of Rome himſelfe (by your leaue) is very Antichriſt*. Whether they ſpake it *truly*, or *falſely*, let that goe: ſure I am, they ſpake it *plainly*. Neither can any alledge, that thoſe authors were *Luthers* or *Zuinglius* Schollers: for they lined not onely certaine yeeres, but alſo certaine ages ere euer *Luther*, or *Zuinglius* names were heard of. Yea, they did

ſee

ſee alſo euen at that time, that errours were crept into the Church, and wiſhed for the amendment of them.

And what maruell if the Church were then carried away with errors in that time, ſpecially, when neither *the Biſhop of Rome*, who then only ruled the roſt, nor almoſt any other, either did his duty, or once vnderſtood what was his duty? for it is hard to be beleeued, whiles they were idle, and faſt aſleepe, that the Diuell alſo, all that while, either fell aſleepe, or elſe continually lay idle. For how they were occupied in the meane time, and with what faithfulneſſe they took care of Gods Houſe, though wee hold our peace, yet, I pray you, let them heare

Bernard,

Bernard, their owne friend.

The *Biſhops* (ſaith he) *who now haue the charge of Gods Church, are not Teachers, but Deceiuers: They are not Feeders, but Beguilers: They are not Prelates, but Pilats.* Theſe words ſpake *Bernard*, of *that Biſhop*, who named himſelfe *the Higheſt Biſhop of all*, and of the *other Biſhops*, likewiſe, which then had the place of gouernment. *Bernard was no Lutheran, Bernard was no heretique:* hee had not forſaken the *Catholique Church:* yet neuertheleſſe, hee did not let to call the *Biſhops* that then were, *Deceiuers, Beguilers, and Pilates.* Now, when the people was openly deceiued: and Chriſtian mens eyes were craftily bleared: and *Pilate* ſate in Iudgement place,

place, and condemned Christ, and Christ his members to sword and fire. O good Lord, in what case was *Christs Church* then? But yet tell mee of so many, and so grosse errors, what one error haue these men at any time reformed?

But, forasmuch as these men auouch the vniuersall possession of the *Catholique Church*, to be their owne, and call vs *Heretiques*, because we agree not in iudgement with them; let vs know, I beseech you, *what proper marke and "badge hath that Church of "theirs, whereby it may be "knowne, to be the Church of "God.*

Yewis it is not so hard a matter to finde out Gods Church, if a man will seeke it

it earnestly and diligently; and as hee should: For the Church of God is set vpon a *high* and *glistering* place, in the top of an *Hill*, and built vpon the *foundation of the Apostles and Prophets*: *There* (saith Augustine) *let vs seeke the Church, there let vs erie our matters.*

Eph. 2. 20.

August De vnitate Eccles. Cathol.

And, as hee saith againe in another place; *The Church must be shewed out of the Holy and Canonical Scriptures: And that, which cannot be shewed out of them, is not the Church.*

Yet for all this, I wot not how, whether it be for feare, or for conscience, or despaire of victorie, these men alwaies abhorre, and flie the *word of God*, euen as a theefe flieth the gallowes. And no

wonder truely; For, like as men say, the *Cantharus* by and by perisheth, and dieth as soone as it is laid in Balme, notwithstanding, Balme be otherwise a most sweete smelling ointment; euen so these men well see, their owne matter is damned, and destroyed in the *Word of God*, as if it were in poyson.

The Papists doe deface the Scriptures.

Therefore the *Holy Scriptures*, which our Sauiour Iesus Christ did not onely vse for *authority* in all his speech, but did also at last *seale* vp the same with his *owne blood*, these men, to the intent they might with lesse businesse driue the people from the same, as from a thing *dangerous* and *deadly*, haue vsed to call them a *hare*, *Lettar*, *vncertaine*, *vnprofitable*, *dumbe*, *killing*,

Albertus Pighius in controuer. De Eccles.

killing, and *dead*: which seemeth to vs all one, as if they should say, *The Scriptures are to no purpose, are as good as none at all.*

Here-vnto they adde a Similitude not very agreeable, how the Scriptures be like to a *Nose of waxe*, or a *Thimmes Hose*: how they may be fashioned, and plyed all manner of waies, and serue all mens turnes.

Wooteth not the *Bishop of Rome*, that these things are spoken by his owne *Mimons*? or vnderstandeth he not, hee hath such Champions to fight for him? Let him harken then how nobly, and how godly one *Hosius* writeth of this matter, a *Bishop* in *Polonia*, as hee testifieth of himselfe? a man doubtlesse

well ſpoken, and not vnlearned, and a very ſharpe and a ſtout maintainer of that ſide.

Thou will maruell, I ſuppoſe, how any good man could either conceiue ſo *wickedly*, or write ſo *deſpitefully* of thoſe words which hee knew proceeded from *Gods mouth*, and ſpecially in ſuch ſort, as hee would not haue it ſeeme his owne *priuate opinion* alone, but the *common opinion* of all that band. He diſſembleth, I grant you indeed, and hideth what hee is, and ſetteth forth the matter ſo, as though it were not he, and his ſide, but the *Zuenckefeldian Heretiques*, that ſo did ſpeake. *Wee* (ſaith hee) *will bid away with the ſame Scriptures, whereof we ſee brought, not only diuers, but alſo contrary*

ry Interpretations: And we will heare God speake, rather than we will resort to the naked Elements, or bare words of the Scriptures, and appoint our salvation to rest in them. It becometh not a man to be expert in the Law and Scripture, but to be mighty of God. It is but lost labor, that a man bestoweth in the Scriptures: For the Scripture is a creature, and a certaine bare Letter. Hosius De Expresso Verbo Del.

This is *Hosius* saying, uttered altogether with the same Spirit, and the same minde, wherewith in times past the *Heretiques* *Montanus* and *Marcion* were moued, who, as it is written of them, vsed to say, when with contempt they reiected the holy Scriptures, that themselues knew many more, and better things,

than either Christ, or the Apostles euer knew.

What then shall I say here, O yee *principall pyllers* of Religion, O yee *Archgouernours* of Christs Church: is this that your reuerence which yee giue to Gods Word? The holy Scriptures which S. *Paul* saith, *came by the inspiration of God*, which God did comend by so many *miracles*, wherein are the most perfit prints of Christs owne steps, which all the holy Fathers, Apostles, and Angells, which Christ himselfe, the Sonne of God, as often as was needfull, did alledge for testimony and proofe: will yee, as though they were vnworthy for you to heare, bid them auant? That is, will yee enioyne God to keepe

2 Tim. 3. 16.

silence, who speaketh to you most cleerely by his owne mouth in the Scriptures? Or, that *word*, whereby alone, as S. *Paul* saith, *We are reconciled to God*, and which the Prophet *David* saith, is *holy, and pure, shall last for ever*, will yee call that but a *bare and dead Letter*? Or, will yee say, that all our labour is lost, which is bestowed in that thing which Christ hath commanded vs *diligently to search*, and to haue euermore before our eyes? And will yee say, that Christ and the Apostles meant with *subtilty* to deceiue the people, when they exhorted them to reade the *holy Scriptures*, that thereby they might flow in all wisedome and knowledge? No marueil at all, though

2 Cor. 5. 19. Psal. 12. 6. 19. 8. Ioh. 5. 39.

these men despise vs, and all our doings, seeing they set so little by God himself, and his infallible sayings. Yet was it but want of wit in them, to the intent they might hurt vs, to doe so extreme iniury to the Word of God.

But *Hosius* will here make exclamation and say, that we doe him wrong, and that there be no his owne words, but the words of the *Heretike Zwenckefeldius*. But how then, if *Zwenckefeldius* make exclamation on the other side, and say, that the same very words be not his, but *Hosius* owne words? For tell mee, where hath *Zwenckefeldius* euer written them? Or, if he haue written them, and *Hosius* haue iudged the same

to

to be wicked, why hath not *Hosius* spoken so much as one word to confute them?

Howsoeuer the matter goe, although *Hosius*, peraduenture, will not allow of those words, yet he doth not disallow the meaning of the words. For, we intere in all Controuersies, and namely, touching the vse of *the Holy Communion vnder both kinds*, although the words of *Christ* be plaine and euident, yet doth *Hosius* disdainfully reiect them, as no better, than *cold and dead Elements*: and commandeth vs to giue faith to certaine *new Lessons*, appointed by his Church, and to I wote not what, Reuelations of the holy Ghost.

And *Pighius* saith, *Men ought not to beleeue, no, not the*

most cleare and manifest words of the Scriptures, vnlesse the same be allowed for good by the Interpretation and Authority of the Church. Whereby hee meaneth *the Church of Rome.*

And yet, as though this were too little, they also burne the holy Scriptures, as in times past wicked King *Iehoiakim*, or as *Antiochus*, or *Maximinus* did, and are wont to name them *Heretiques Bookes*. And out of doubt, as it seemeth, they would doe as *Herod* in old time did in Iewry, that hee might with more surety keepe still his vsurped dominion. Who being an *Idumean* borne, and a stranger to the flocke and kindred of the *Iewes*, and yet coueting much to be taken for a *Iew*, to the end

Impiety against the holy Scriptures.

Euseb. lib. 1. cap. 7.

end hee might establish to him, and his Posterity the Kingdome of that Country, which he had gotten of *Augustus Cæsar*, he commanded all the *Genealogies* and *Petigrees* to be burnt, and made out of the way, so that there should remaine no record, whereby it might be knowne to them that came after, that he was an *Alien* in blood: Whereas euen from *Abrahams* time these Monuments had beene safely kept amongst the *Iewes*, and laid vp in their treasury, because in them it might easily, and most assuredly be found of what lynage euery one did descend. So (in good faith) doe these men, when they would haue all their own doings in estimation, as though

though they had beene deliuered to vs, euen from the Apostles, or from Christ himselfe, to the end there might be no where found any thing able to conuince such their dreames and lies either they burne the *Holy Scriptures*, or else they craftily conueigh them from the people.

Very rightly and aptly doth *Chrysostome* write against these men. *Heretiques*, saith he, *shut vp the gates against the Truth: for they knew full well, if the gate were open, the Church should be none of theirs.*

Theophylact also, *Gods Word*, saith he, *is the Candle, whereby the Theefe is espied.*

And *Tertullian* saith, *The Holy Scripture manifestly finds*

out

out the fraud and theft of Heretiques. For why doe they hide, why doe they keepe vnder the Gospell, which *Christ* would haue preached aloud from the house top? Why whelme they *that light* vnder a *bushell*, which ought to stand on the Candlestick?

Why trust they more to the *blindnesse* of the *vnskilfull multitude*, and to *ignorance*, than to the *goodnesse of their cause*?

Thinke they their sleights are not already perceiued, and that they can walke now vnespied, as though they had *Gyges* ring to *goe inuisibly by*, vpon their finger? No, no.

All men see now well, and well againe, what good stuffe is in that chest of the *Bishop of Romes bosome*. This thing alone

alone of it selfe may be an argument sufficient, that they worke not vprightly and truely.

Worthily ought that matter seeme suspicious, which feeleth triall, and is afraid of the light. *For he that doth euill,* as *Christ* saith, *seeketh* Ioh. 3. 20. *darknesse, and hateth the light. A conscience that knoweth it selfe cleane, commeth willingly into open shew, that the workes which proceed of God may be seene.* Neither be they so very blinde, but they see this well enough, that the kingdome of straite way is at an end, if the *Scriptures* once haue the vpper hand: and that, like as men say, the *Idols of* [illegible] in times past, of whom men in doubtfull matters were then wont to receiue answers,

answers, were suddenly stricken dumbe at the sight of Christ, when hee was borne, and came into the world: euen so they see, that now all their subtile practices will soone fall downe headlong, euen vpon the sight of the Gospell. For *Antichrist* is not ouerthrowne, but by *the brightnesse of the comming of Christ.* 2 Thes. 2. 8.

As for vs, we runne not for succour to *the fire*, as these mens guise is, but wee run to *the Scriptures*: neither doe wee reason with the *Sword*, but with the *Word of God*: and therewith, as saith *Tertullian*, *doe feed our Faith: by it doe we stirre vp our hope, and strengthen our confidence.* The authority of GODS Word.

For wee know, that the Gospell of *Iesus Christ* is the

power of God vnto saluation, and that therein consisteth eternall life. And as Paul warneth vs, *wee doe not heare, no, not an Angel of God, though he came from Heauen*, if hee goe about to pull vs from any part of this Doctrine. No, as the right holy man *Iustinus Martyr* saith of himselfe, *We would not beleeue a God himselfe, in case he would teach vs another Gospell.*

Gal. 1. 8.

For, where these men bid the holy *Scriptures* away, as *dumbe* and *fruitlesse*, and procure vs to come to *God himselfe* rather, who speaketh in the *Church*, and in their *Councells*, that is to say, to beleeue their *fansies* and *opinions*: this way of finding out the Truth is very vncertaine, and exceeding dangerous,

rous, and in manner a *fantasticall* and *mad* way, and by no meanes allowed of the *Holy Fathers*.

Chrysostome saith, *There be many oftentimes, which boast themselues of the holy Ghost: but truly, whoso speake of their vaine head, the falsely boast that they haue the Spirit of God. For like as*, saith he, *Christ denied hee spake of himselfe, when hee spake out of the Law, and Prophets, even so now, if any thing be pressed vpon vs, in the name of the holy Ghost, saue the Gospell, we ought not to beleeue it. For as Christ is the fulfilling of the Law and Prophets, so is the holy Ghost the fulfilling of the Gospell.* Thus farre goeth *Chrysostome*.

PART

PART V.

Which containeth Answeres vnto Obiections of Fathers and Councells.

BVt here, I looke, they will say, though they haue not the *Scriptures*, yet it may chance, they haue the *Ancient Doctors*, and the *Holy Fathers* with them. For this is a high bragge, they haue euer made, how, *that all Antiquity, and a continuall Consent of all ages doe make on their side:* and that all our cases be but *New*, and *yester-dayes workes*, and vntill these few late yeeres were neuer heard of.

Questionlesse, there can nothing be more spitefully spoken against the Religion of

of God, than to accuſe it of *Nouelty*, as a matter lately found out. For, as there can be no change in God himſelfe, ſo ought there to be no change in his Religion.

Yet, neuertheleſſe, wee wote not by what meanes, but wee haue euer ſeene it come ſo to paſſe from the firſt beginning, that as often as God did giue but ſome light, and did open his Truth vnto men, though the Truth were not only of *greateſt Antiquity*, but alſo from *Euerlaſting*, yet of wicked men, and of the Aduerſaries, it was called *Newfangled*, and of late deuiſed. That vngracious and blood-thirſty *Haman*, when hee ſought to procure the *King Aſſuerus* diſpleaſure againſt the *Iewes*, vſed this accu-

Esther. 3. 8 accusations against them: *Thou hast here* (saith hee) *a Kinde of people that useth certaine new Lawes of their owne, but stiffe-necked and rebellious* Act. 17. 19. *against all thy Lawes.* When *Paul* also beganne first to preach and expound the *Gospell at Athens*, he was called *a bringer of new Gods*: as much to say, as of a *New Religion*. For (said the *Athenians*) may we not know of thee, what *new Doctrine* this is?

Celsus likewise, when hee of set purpose wrote against Christ, to the end hee might more scornefully scoffe at the *Gospell* by the name of *Novelty*, what (saith he) hath *Origen contra Celsum.* *God after so many Ages now at Last, and so late bethought himselfe?* *Eusebius* also writeth, that

that the Christian Religion from the beginning, for very spite, was called Νεα και ξενη. Euseb. lib. 1. cap. 4. that is to say, *New*, and *Strange*. After like sort, these men condemne all our matters as *strange*, and *new*; but they will have their owne, whatsoever they are, to be praised as things of long continuance.

Wherein they doe much like to the *Conjurers*, and *Sorcerers* now adaies, who working with *divells*, vse to say, they haue their *books*, and all their holy and *hid Mysteries* from *Athanasius*, *Cyprian*, *Moses*, *Abel*, *Adam* and from the *Archangel Raphael*; to the end, that their cunning being thought to come from such *Patrons*, and *Founders*, might be judged more *high* and

and *Holy*. After the same maner these men, because they would haue their *owne Religion*, which, *they themselues*, and that not long since haue brought forth into the world, to be the more easily, and rather accepted of foolish persons, or of such, as cast little, where about they, or others doe goe; they are wont to say, they hadit from *Augustine*, *Hierome*, *Chrysostome*, and from *Christ himselfe*. Full well know they, that nothing is more in the peoples fauour, or better liketh *the common sort*, than these names.

But how, if the things, which these men are so desirous to haue seeme *New*, be found of greatest *Antiquity*? Contrariwise, how if all the

things

things well nigh, which they so greatly set out with the name of *Antiquity*, hauing beene well and throughly examined, be at length found to be but *New*, and deuised of very late? Soothly, to say, no man that hath a true and right consideration, would think the *Iewes lawes* and *ceremonies to be new indeed*, for all *Hamams* accusation. For they were grauen in very ancient Tables of greatest *Antiquity*. And although many did take *Christ* to haue swerued from *Abraham*, and the old Fathers, and to haue brought in a certaine *new Religion* in his owne name, yet answered he them directly: *If yes beleeued Moses, yee would beleeue me also. For my Doctrine is not so new,*

as you make it. For *Moses*, an Author of *greatest Antiquity*, and one to whom yee giue all honour, *hath spoken of mee.* Saint *Paul* likewise, Though the *Gospell of Iesus Christ* be of many counted to be but *new*, *yet hath it* (saith hee) *a testimony most old, both of the Law and of the Prophets.* As for *our Doctrine*, which wee may more rightly call *Christs Catholike Doctrine*, it is so far off from *new*, that *God*, who is aboue all most ancient, and the *Father of our Lord Iesus Christ*, hath left the same vnto vs in the *Gospel*, in the *Prophets and Apostles* works, being monuments of *greatest age*. So that no man can now think our Doctrine to be *new*, vnlesse the same thinke, eyther the *Prophets* faith, or the

the *Goſpel*, or elſe *Chriſt himſelfe* to be *New*.

And as for their *Religion*, if it be of ſo long continuance, as they would haue men weene it is, why doe they not proue it ſo by the examples of the *Primitiue Church*, and by the *Fathers* and *Councells of old times*? Why lieth ſo *ancient* a cauſe thus long in the *duſt*, deſtitute of an *Aduocate*? *Fire* and *Sword* they haue had alwaies ready at hand: but as for the *old Councells* and *Fathers*, all Mum, not a word. They did ſurely againſt all reaſon, to beginne firſt with theſe ſo bloody, and extreme meanes, if they could haue found other more eaſie and gentle waies.

And if they truſt ſo fully to

Antiquity, and vse no *dissimulation*, why did *Iohn Clement*, a Countrey-man of ours, but few yeeres past, in the presence of certaine honest men, and of good credit, teare and cast into the fire, certaine leaues of *Theodoret* the most *ancient Father*, and a *Greeke Bishop*; wherein hee plainly, and euidently taught, *that the Nature of Bread in the Communion is not changed, or abolished, or brought to nothing?* And this did hee of purpose, because hee thought there was none other coppy thereof to be found.

Dist. 27. Quidam Augus. De Bono viduitat. cap. 10.

Why saith *Albertus Pighius*, that the ancient Father, S. *Augustin* had a wrong opinion of *Originall Sinne?* And that hee erred and lied, and vsed *false Logike*, as touching the

the case of *Matrimony*, concluded after a vow made: which *Matrimony* S. *Augustine* affirmeth to be perfit indeed, and that it may not be vndone againe, the vow and promise notwithstanding.

Also, when they did of late put in print the ancient Father *Origens* worke vpon the *Gospel of* Saint *Iohn*, why left they quite out the whole sixth Chapter, wherein it is *likely*, yea, rather of very *surety*, that the said *Origen* had written many things concerning the Sacrament of the *Holy Communion*, contrary to these mens minds, and would rather put forth that Booke *mangled*, than *full* and *perfit*: for feare it should reproue them and their partners of their errour. Call yee this

Liber bodie extat, & circumfertur mutilus.

trusting to *Antiquity*, when yee *rent in pieces*, *kept backe*, *maime*, and *burne* the ancient Fathers.

It is a world to see how wel-fauouredly, and how towardly, touching Religion, these men agree with the Fathers of whom they vse to vaunt, *They be their owne goods.*

A comparison betweene the Papists & the old Fathers. *Epipha. in Epist ad Iohan. Episco. Hierosolymitan.*

The old *Councell Eliberine*, made a decree, *that nothing that is honoured of the people, should be painted in the Churches.*

The old Father *Epiphanius* saith, *It is an horrible wickednesse, and a sinne not to be suffered, for any man to set vp any picture in the Church of the Christians, yea, though it were the picture of Christ himselfe.* Yet these men store all their

Temples,

Temples, and each corner of them with *painted* and *carued Images*, as though without them, Religion were nothing worth.

The old Fathers, *Origen* and *Chryſoſtome*, exhort the people *to read the Scriptures, to buy them Bookes, to reaſon at home betwixt themſelues of Diuine matters: Wiues with their Husbands, and Parents with their children:* Theſe men condemn the *Scriptures*, as *dead Elements*, and as much as euer they may, barre the people from them.

Origen in Leuit. *cap.* 16. *Chryſoſt.* *in* Matthæ, *Hom.* 2. *Idem in* Iohn, 31.

The ancient Fathers, *Cyprian*, *Epiphanius*, and *Hierome*, ſay, For one, who perchance, hath made a vow, to leade a ſole life, and afterward liueth vnchaſtly, and cannot quench the flames of luſt, *It is better*

Cypr. Epiſt. 11. *libr.* 1. *Epiph. cōt. Apoſtolicos. Hieron. ad Demetriad.*

to marry a Wife, and to liue honestly in wedlocke. And the old Father *Augustine* iudgeth the same marriage to be *good* and *perfit*, and that it ought not to be broken again. These men, if a man haue once bound himselfe by a *vow*, though afterward hee *burne, keepe queanes, and defile himselfe with neuer so sinfull and desperate life*, yet they suffer not that person to marry a wife, or if hee chance to marry, they allow it not for marriage. And they commonly teach, *It is better, and more godly to keepe a Concubine, or an Harlot, than to liue in that kind of marriage.*

August. de Bono Vidu. cap. 10.

August ad Januar. Epist. 118.

The old Father S. *Augustine* complained of the multitude of vaine *Ceremonies*, wherewith hee euen then saw

saw mens mindes and consciences ouercharged: These men, as though God regarded nothing else but their *Ceremonies*, haue so out of measure increased them, that there is now almost none other thing left in their Churches and places of prayer.

Againe, that old Father S. *Augustine* denieth it to be lawfull *for a Monke to spend his time slothfully in idlenesse, and, vnder a pretensed & counterfeit holinesse to liue all vpon others.* And who so thus liueth, the old Father *Apollonius* likeneth him to a *Theefe*. These men haue (I wote not whether to name them, *Drones*, or *Heards* of *Monks*) who for all that they doe nothing, nor yet once intend to beare any shew of *Holi-*

neſſe, yet liue they not onely vpon others, but alſo riot lauiſhly of other folkes labours.

Con. Rom. Cap. 3. The old *Councell of Rome* decreed, *that no man ſhould come to the Seruice ſaid by a Prieſt well knowne to keepe a Concubine.* Theſe men let *Concubines* to farme to their *Prieſts*, and yet conſtraine men by force, againſt their will, to heare *their curſed paltry Seruice.*

The old *Canons* of the *Apoſtles* command, *that Biſhop to be removed from his office, which will ſupply the place of a ciuill Magiſtrate, and alſo of an Eccleſiaſticall perſon.* Theſe men, for all that, both doe, and will needs ſerue both places. Nay rather, the one office, which they

they ought chiefely to execute, they once touch not: and yet no body cõmandeth them to be displaced.

The old *Councell* of *Ganigra* commandeth, *that none should make such difference betweene an unmarried Priest, and a married Priest, as to thinke the one more holy than the other for single lifes sake.* These men put such a difference betweene them, that they streight-way thinke *all their holy Service to be defiled, if it be done by a good and honest man that hath a Wife.*

The ancient Emperour *Iustinian*, commanded, *that in the holy Administration, all things should be pronounced with a cleere, loud, and treable voyce, that the people might receive some fruit thereby.* These men

In Novel. constit. 123

leſt the people ſhould vnderſtand them, mumble vp their Seruice, not onely with a *drowned* and *hollow* voyce, but alſo in a *ſtrange* and *barbarous tongue*.

Concil. Carthage, 3. The old Councell at *Carthage*, cõmanded, *that nothing ſhould be read in Chriſts Congregation, but the Canonicall Scriptures*; theſe men reade ſuch things in their churches, as themſelues know for a truth to be *ſtarke lies*, and *fond fables*.

But, if there be any, that thinke theſe aboue rehearſed Authorities be but weake and ſlender, becauſe they were decreed by *Emperours*, and certaine *petty Biſhops*, and not by ſo full and *perfit Counſells*, taking pleaſure rather in the Authority and name

of

of the *Pope*: let such a one know, that *Pope Iulius* doth euidently forbid, *that a Priest in ministring the Communion, should dip the Bread in the cup.* These men, contrary to *Pope Iulius* Decree, diuide the *Bread*, and dip it in the *Wine*.

Pope Clement saith, that it is not lawfull for a *Bishop* to deale with *both Swords*: *For if thou wilt haue both*, saith he, *thou shalt deceiue both thy selfe, and those that obey thee.* Now adaies the *Pope* challengeth to himselfe *both Swords*, and vseth both. Wherefore it ought to seeme lesse maruell, if that haue followed, which *Clement* saith, that is, *that he hath deceiued both himselfe, and those which haue giuen eare vnto him.*

Pope Leo saith, *Vpon one day,*

day, it is lawfull to say but one Masse in one Church. These men say daily in one Church commonly ten Masses, twenty, thirty, yea, oftentimes more. So that the poore gazer on can scant tell, which way he were best to turne himselfe.

Pope Gelasius saith, It is a wicked deede, and subiect to Sacriledge in any man, to divide the Communion, and when hee hath received one kinde, to abstaine from the other. These men, contrary to Gods Word, and contrary to Pope Gelasius, command, that one kinde onely of the Holy Communion be giuen to the people: and by so doing, they make their Priests guilty of Sacriledge.

But if they will say, that all these things are worne now out of vre, and nigh dead, and

and pertaine nothing to theſe preſent times. Yet to the end all folke may vnderſtand, what Faith is to be giuen to theſe men, and vpon what hope they call together their *Generall Councells*, let vs ſee in few words, what good heede they take to the ſelfe ſame thing, which they theſelues theſe very laſt yeeres, (and the remembrance thereof, is yet new and freſh) in their owne *Generall Councell*, that they had by order called, haue Decreed, and commanded to be deuoutly kept.

In the laſt *Councell* at *Trident*, ſcant foureteene yeeres paſt, it was ordained by the common conſent of all degrees, *That one man ſhould not haue two Benefices at one time.* What is become now

of

of that Ordinance? Is the same too soone worne out of mind, and cleane consumed? For these men, yee see, giue to one man, not *two Benefices* only, but *sundry Abbaies* many time; sometimes also *two Bishopricks*; sometime *three*; sometime *foure*; and that not only to *an vnlearned man*, but oftentimes also euen to a *man of Warre*.

In the said *Councell* a Decree was made, *that all Bishops should preach the Gospell*. These men neyther preach, nor once goe vp into the Pulpit, neither thinke they it any part of their Office. What great pompe and crake then is this, they make of *Antiquity*? Why brag they so of the names of the *Ancient Fathers*, and of the *new* and *old Councells*?

Councells? Why will they seeme to trust to their *Authority*, whom, when they list, they despise at their pleasure?

But I haue an earnest desire to commune a word or two, rather with the *Popes Holinesse*, and to say these things vnto his owne face.

Tell vs, I pray you, good *Holy Father*, seeing yee doe crake so much of all *Antiquity*, and boast your selfe, that all men are bound to you alone; which of all the Fathers hath at any time called you by the name of the *Highest Prelate*: the *Vniuersall Bishop*, or the *Head of the Vniuersall Church*? The Popes vsurpation is new.

Which of the Ancient Fathers, or Doctours euer said, that *both the Swords* are

are committed vnto you?

Which of the Ancient Fathers euer said, *that you haue authority and right to call Councells?*

Which of the Ancient Fathers, or Doctours euer said, *The whole World is but your Dioceſſe?*

Which of the Holy Ancient Fathers euer ſaid, *that all Biſhops haue receiued of your fulneſſe?*

Which of all the Ancient Doctours euer ſaid, *that all power is giuen to you, as well in Heauen, as in Earth?*

Which of the Ancient Fathers euer ſaid, *that neyther King nor Prince, nor the whole Clergie, nor all the people together, are able to be iudges ouer you?*

Which of the Ancient Fa-

thers

thers euer ſaid, *that Kings and Emperours, by Chriſts will and Commandement, receiue their Authority at your hands?*

Which of the Ancient learned Fathers, with ſo preciſe and Mathematicall Limitation, euer ſurueighed and determined you *to be ſeuenty and ſeuen times greater than the Mightieſt Kings?*

Which of the Ancient Fathers euer ſaid, *that more ample Authority is giuen to you, than to the reſidue of the Patriarkes?*

Which of the Ancient Holy Fathers euer called you *Lord and God?*

Which of the Ancient Holy Fathers euer ſaid, that you are not *a meere Naturall man, but a certaine Subſtance, made, and growne together of*

of GOD and Man?

Which of the Ancient Fathers euer ſaid, *that you are the onely Head-ſpring of all Lawes?*

Which of the Ancient Fathers euer ſaid, *that you haue power ouer Purgatory?*

Which of the Ancient Fathers euer ſaid, *that you are able to Command the Angells of God, as yee liſt your ſelues?*

Which of the Ancient Fathers euer ſaid, *that you are the Lord of Lords, and King of Kings?*

Wee can alſo goe further with you in like ſort. What one amongſt the whole number of the *old Biſhops*, and *Fathers*, euer taught you to ſay *priuate Maſſes*, whiles the people ſtared on, or, to *lift vp the Sacrament* ouer your

your heads, in which points consisteth now all your Religion: Or else, to *mangle Christs Sacraments*, and to bereaue the people of the one part thereof, contrary to *Christs* Institution, and plaine expresse words? But that we may once come to an end: What one is there of all the Fathers, which hath taught you to distribute *Christ his Blood*, and the *Holy Martyrs Merites*, and to sell openly your *Pardons*, and all the roomes and lodgings of *Purgatory*, as a gainfull kinde of merchandise?

These men are wont to speake much of a certaine *secret Doctrine* of theirs, and of their manifold and sundry readings. Let them therefore bring forth somewhat now,

if

if they can, that it may appeare, they haue at leaſt read, or doe know ſomewhat. They haue often ſtoutly noyſed in all corners where they went, *that all the parts of their Religion be very old, and haue beene approued, not only of the multitude, but alſo by the conſent, and continuall obſeruation of all Nations and times*. Let them therefore once in their life, ſhew this their *Antiquity*: Let them make appeare to the eye, that the things whereof they make ſuch a-doe, haue taken ſo long, and large encreaſe: Let them declare, that all Chriſtian Nations haue agreed by conſent to their Religion.

Nay, nay, they turne their backs, as we haue ſaid already, and flie from their *owne Decrees*,

Decrees, and haue cut off, and abolished againe within a short space, the same things, which but a few yeeres before, themselues had established, to continue fast for euermore. How should one then trust them in the *Fathers*, in the *old Councells*, and in the *Words* spoken by *God*? they haue not, good Lord, they haue not (I say) those things which they boast, they *haue*: they haue not *that Antiquity*, they haue not *that Vniuersality*, they haue not *that consent*, neither of *all places*, nor of *all times*. And though they haue a desire rather to dissemble, yet they themselues are not ignorant thereof: yea, and sometime also they let not to confesse it openly. And for this cause they

they say, *that the ordinances of the old Councells and Fathers be such, as may now and then be altered, and that sundry and diuers Decrees, serue for sundry and diuers times of the Church.* Thus lurke they vnder the name of the *Church*, and beguile sillie creatures with their *vaine glozing*. It is to be maruelled, that either men be *so blinde*, that they cannot *see* this: or, if they *see* it, that they can be so *patient*, so *lightly*, and so *quietly* to beare it.

But whereas they haue commanded, that those Decrees should be void, as things now waxen too old, and that haue lost their grace, perhaps they haue prouided, in their steed, certaine other *better* things, and more *profitable*

fitable for the people. For it is a common saying with them, that *If Christ himselfe, or the Apostles were aliue againe, they could neither better, nor more godly gouerne Gods Church, than it is at this present gouerned by them.* They haue put somewhat in their steed indeed: but it is *chaffe in steed of Wheate*, as *Hieremy* saith: and such things as according to *Esay the Prophets* word, *God neuer required at their hands. They haue stopped vp* (saith hee) *all the veines of the cleare springing water, and haue digged vp for the people deceiuable, and puddle-like pits, full of mire and filth, which neither haue, nor are able to hold pure water.* They haue plucked away from the people the *Holy Communion, the Word*

Hiere 23. 28. Esai. 1. 22, 30.

of

of God, from whence all comfort ſhould be taken, the true *worſhipping of God* alſo, and the right *vſe of Sacraments* and *Prayer*: and haue giuen vs of their owne to play withall in the meane while; *Salt*, *Water*, *Oyle*, *Boxes*, *Spittle*, *Palmes*, *Bulls*, *Inbilees*, *Pardons*, *Croſſes*, *Cenſings*, and an endleſſe rabble of *Ceremonies*, and (as a man might terme them with *Plautus*) *pretty games to make ſport withall.*

What new deuiſes are brought in, in ſteed of ancient and true Religion, by the Papiſts.

Ludos Indificabiles.

In theſe things haue they ſet all their Religion, teaching the people, *that by the ſame, God may be duly paciſied, Spirits be driuen away, and mens conſciences well quieted.*

For theſe, loe, be the *orient* colours, and *precious* ſauours of Chriſtian Religion: theſe things

things doth God looke vpon, and accepteth them thankfully: these must come in place to be honoured, and must put quite away the *Institutions of Christ, and of his Apostles.* And as in times past, when *Ieroboam* had taken from the people *the right seruing of God,* & brought them *to worship the golden Calues,* lest perhaps they might afterward change their minde, and slip away, getting them againe to *Ierusalem* to the *Temple of God* there; hee exhorted them with a long tale, to be stedfast, saying thus vnto them: *O Israel, these Calues be thy Gods!* In this sort commanded your God, you should worship him. For it should be wearisome, and troublous for you,

1 King. 12. 22. 2 King. 10. 29.

1 King. 12. 28.

to take vpon you a iourney so farre off, and yeerely to goe vp to *Ierusalem*, there to serue and honour your God: Euen after the very same sort, when these men had
Rom. 3. 31. once made the *Law of God of none effect through their owne traditions*, fearing that the people should afterward open their eyes, and fall another way, and should somewhere else seeke a surer meanes of their saluation; *Iesu*, how often haue they cryed out, *This is the same worshipping that pleaseth God; and which hee straitly requires of vs, and wherewith he will be serued from his wrath: that by these things is conserued the Vnity of the Church: that by these all sinnes be cleansed, and consciences quieted*: and that

who so departeth from these, hath left vnto himselfe no hope of everlasting saluation. For it were wearisom, and troublous (say they) for the people to record to *Christ*, to the *Apostles*, and to the Ancient Fathers, and to obserue continually, what their will and commandement should be. This, yee may see, is to *withdraw the people of God from the weake Elements of the world, from the Leauen of the Scribes and Pharisees*, and and from the *Traditions of men*. It were reason, no doubt, that *Christs Commandements*, and the *Apostles* were remoued, that these their *heps* and *deuices* might come in place. O iust cause, I promise you, why that ancient and so long allowed Doctrine should be

now abolliſhed, and a new forme of religion be brought into the Church of God.

And yet, whatſoeuer it be, theſe men cry ſtill, that nothing ought to be changed: that mens minds are well ſatisfied herewith: that the *Church of Rome*, the Church, which cannot erre, hath decreed theſe things. For *Silueſter Prierias* ſaith, that the *Romiſh Church* is the *Square* and *Rule of Truth*, and that the *Holy Scripture* hath receiued from thence *Authority and Credit*. The *Doctrine*, ſaith hee, of the *Romane Church, is the infallible Rule of Faith, from the which the holy Scripture taketh her force. And indulgences, and pardons*, ſaith he, *are not made knowne to vs by the Authority of the Scrip-*

Scriptures, but they are made knowne to vs by the Authority of the Romane Church, and of the Bishops of Rome, which is greater than the Scriptures.

Pighius also letteth not to say, *that without the licence of the Romane Church, wee ought not to beleeue the very plaine Scriptures.* Much like as if any of those, that cannot speake pure and cleane Latine, and yet can babble out quickely and readily a little some such Law Latine, as serueth the Court, would needes hold, *that all others ought also to speake after the same way* that *Mammetrectus* and *Catholicon* spake many yeers agoe, and which themselues doe yet vse in pleading in Court: for so may it be vnderstood sufficiently, what

is laid, & curious desires may be satisfied: and that it is a fondnesse now in the later end, to trouble the world with a new kinde of speaking, and to call againe the *old fineneſſe*, and *eloquence* that *Cicero*, and *Cæsar* vſed in their dates in the *Latine tongue*. So much are these men beholden to the folly and darkeneſſe of the former times. *Many things* (as one writeth) *are had in eſtimation oftentimes, becauſe they haue beene once dedicated to the Temples of the Heathen Gods*: Euen ſo wee ſee at this day, many things allowed, and highly ſet by of theſe men, not becauſe they iudge them *ſo much worth*, but onely becauſe they haue beene receiued into a *cuſtome*, and after a ſort dedicate

C. Plinius.

dicate to the Temple of God.

Our Church (say they) cannot erre. They speake that (I thinke) as the *Lacedemonians* long since vsed to say, *that it was not possible to finde any Adulterer in all their Common Wealth*: whereas indeed they were *All Adulterers*, and had no certaintie in their *Marriages*: but had their Wiues in common amongst them all. Or, as the *Canonists* at this day, for their bellies sake, vse to say of the Pope, *that, for so much as he is Lord of all Benefices, though hee sell for mony, Bishopricks, Monasteries, Priesthood, Spirituall Promotions, and part with nothing freely, yet because hee counteth all his owne, hee cannot commit Simony, though he would neuer so faine.* But, how strongly,

The Church of Rome may erre.

Summa Angelica, in dictione Papæ Theodor. de Schismate.

and agreeably to reason these things be spoken, we are not as yet able to perceiue, except, perchance, these men haue plucked off the wings from the *Truth*, as the *Romanes* in old time did proiue, and pinion their Goddesse *Victoria*, after they had once gotten her home, to the end, that with the same wings, shee should neuer be able to flie away from them againe.

Plutarchus.

But what if *Ieremy* tell them, as is afore rehearsed, *that these be lies?* What if the same Prophet say in another place, *that the selfe same men, who ought to be Keepers of the Vineyard, haue brought to nought, and destroyed the Lords Vineyard?* How if Christ say, that the same persons, who chiefely ought to haue a care ouer

Ier. 12. 10.

Ver. 11. 12.

ouer the Temple, *haue made the Lords Temple a deme of theeues?* Mat. 21. 13.

If it be so, *that the Church of Rome cannot erre*, it must needs follow, that the *good Fortune* is farre greater, than all these mens *policy*. For such is their *Life*, their *Doctrine*, and their *Diligence*, that for all them, the Church may not only *Erre*, but also vtterly be *spoiled and perish*. No doubt, if that Church may erre, which hath departed from Gods *Words*, from *Christs Commandements*, from the *Apostles Ordinances*, from the *Primitiue Churches examples*, from the *old Fathers*, and *Councels orders*, and from *their owne Decrees*, and which will be bound within the compasse of none, neither

Old or *New*, nor their owne nor of others, nor *mans Law*, nor *God Law*: Then it is out of all question, that the *Romish church* hath not only had power to erre, but also that it hath most shamefully and most wickedly erred in very deed.

Obiect. 1. A iust cause of our departure from Rome.

But lay they, *Ye haue beene of our fellowship, but now ye are become forsakers of your profession, and haue departed from vs.*

Sol. "It is true: We haue departed from them, and for so doing, wee both giue "thanks to Almighty God, "and greatly reioyce in our "owne behalfe. But yet for "all this, from the Primi"tiue Church, from the A"postles, and from Christ we "haue not departed.

"True

"True it is: Wee were "brought vp with these "men in darkenesse, and in "the lacke of the know- "ledge of God, as *Moses* "was brought vp in the lear- "ning and in the bosome of "the *Egyptians*. *Wee haue* "*beene of your company* (saith "*Tertullian*) *I confesse it,* "*and no marvell at all. For* "(saith hee) *Men be* made, "*and not* borne *Christians*.

But wherefore, I pray you, haue they themselues, the Citizens and dwellers of *Rome*, remoued, and come downe from those *seuen Hils*, whereupon *Rome* sometime stood, to dwell rather in the Plaine, called the *field of Mars*? *Obiect.*

They will say, peraduenture because the coduits of water, where-

where-without men cannot cómodiously liue, haue now failed, and are dried vp in those Hills. Well then, let them giue vs a little leaue in seeking the *Water of Eternall life*, that they giue themselues in seeking the *Water of the Well*. For that water verily failed amongst them. *The Elders of the Iewes* (saith Ieremy) *sent their little ones to the Waterings: and they finding no water, being in miserable case, and vtterly lost for thirst, brought home againe their vessells empty.*

Ierem. 14. 3.4.5.

The needy and poore folke, saith Esay, *sought about for Water: but no where found they any: their tongue was euen withered for thirst.* Euen so these men haue broken in pieces *all the pipes* and *conduits*:

Esay 41.17

duites: they haue ſtopped vp all the *Springs*, and choked vp the *Fountaine of liuing water* with dirt and *mire*. And, as *Caligula*, many yeeres paſt, locked vp faſt, all the *Garnards* and *Storehouſes of corne in Rome*, and thereby brought a *generall dearth and famine* amongſt the people: euen ſo theſe men, by damming vp all the *Fountaines of GODS Word*, haue brought the people into a pittifull thirſt. They haue brought into the world, as ſaith the Prophet *Amos*, *an hunger, and a thirſt, not the hunger of bread, nor the thirſt of water, but of hearing the Word of God*. With great diſtreſſe went they ſcattering about, ſeeking ſome ſpark of heauenly light, to refreſh their conſciences withall: but

but that light was already throughly quenched out, so that they could finde none. This was a ruefull state: This was a lamentable forme of *Gods Church*. It was a misery to liue therein, without the *Gospell*, without *Light*, and without all *comfort*.

Wherefore, though our departing were a *Trouble* to them, yet ought they to consider withall, how iust cause we had of our departure.

Obiect. 3. If they say, *It is in no wise lawfull for one to leaue the fellowship wherein he hath beene brought vp:*

Sol. 3. They may as well in our names, and vpon our heads, likewise condemne the *Prophets*, the *Apostles*, and *Christ* himselfe. For why complain they not also of this, that

Lot

Lot went quite the way out of *Sodome*: *Abraham* out of *Chaldee*, the *Israelites* out of *Egypt*, *Christ* from the *Iewes*, and *Paul* from the *Pharisees*? For except it be possible, there may be a lawfull cause of departing, wee see no reason, why *Lot*, *Abraham*, the *Israelites*, *Christ*, and *Paul*, may not be accused of *Sects* and *seditions*, as well as *others*.

Gen. 19. 22. Gen. 12. 1. 31. 5. Exod. 13. 17. Mat. 16. 4. Act. 17. 33.

And if these men will needes condemne vs for *Heretiques*, because we doe not all things at their commandement; whom (in Gods Name) or what kind of men ought themselues to be taken for, which despise the commandement of *Christ*, and of the *Apostles*?

If we be *Schismatiques*, because we haue left them, by what

what name then ſhall they be called themſelues, which haue forſaken the *Greekes*, from whom they firſt receiued their faith, forſaken the *Primitiue Church*, forſaken *Chriſt himſelfe*, and the *Apoſtles*, euen as if *Children* ſhould forſake their *Parents*?

For though *thoſe Greekes*, who this day profeſſe Religion, and the name of Chriſt, haue many things corrupted amongſt them, yet hold they ſtill a great number of thoſe things which they receiued from the *Apoſtles*. They haue neither *priuate Maſſes*, nor *mangled Sacraments*, nor *Purgatories*, nor *Pardons*. And as for the Titles of *High Biſhops*, and thoſe glorious names, they eſteeme them ſo, as whoſoeuer hee were, that would

would take vpon him the ſame, and would be called, either *Vniuerſall Biſhop*, or the *Head* of the *Vniuerſall Church*, they make no doubt, to call ſuch a one, both *a paſſing proud man*, and *a man that worketh deſpite againſt all the other Biſhops his brethren, and a plaine Heretique.*

Now then, ſince it is manifeſt, and out of all peraduenture, that theſe men are falne from the *Greekes*, of whom they receiued *the Goſpell*, of whom they receiued *the Faith*, *the true Religion*, and *their church it ſelfe*; what is the matter, why they will not now be called home againe to the ſame men, as it were, to *their Originalls*, and *firſt Founders?* And why be they afraid to take a patterne of

of the *Apostles*, and *old Fathers* time, as though they all had beene voyd of vnderstanding? Doe these men, weene yee, see more, or set more by *the Church of God*, than they did, who first deliuered vs these things?

Indeed, wee haue renounced that *Church*, wherein we could neither haue the *Word of God sincerely taught*, nor *the Sacraments rightly administred*, nor *the Name of God duly called vpon*: Which *Church* they also themselues confesse to be faulty in many points: And wherein was nothing able to stay any wise man, or one that hath consideration of his owne safety.

To conclude, we haue forsaken the *Church*, as it is now, not as it was in old

times

time past, and haue so gone from it, as *Daniel* went out of the *Lyons Denne*, and the *three Children* out of *the Furnace*: and, to say the truth, we haue been *cast out by these men*, (being cursed of them, as they vse to say, *with booke, bell, and candle*) rather than *haue gone away from them* of our selues. Dan. 6. 33. Dan. 3. 26 27.

And wee are come to that *Church*, wherein they themselues cannot deny (if they will say truely, and as they thinke in their owne conscience) but all things be gouerned purely, and reuerently, and as much as we possibly could, very neere to the order vsed in old times.

Let them compare *our* churches and *theirs* together, and they shall see, that themselues A comparison of both the Churches.

ſelues haue moſt ſhamefully gone from the *Apoſtles*: and wee moſt iuſtly haue gone from them. For we, following the *Example of Chriſt*, *of the Apoſtles*, and the holy Fathers, giue the people the *holy Communion*, *whole*, and *perfit*: But theſe men, contrary to all the *Fathers*, to *Chriſt* himſelfe, doe ſeuer the *Sacraments*, and pluck away the one part from the people, and that with moſt notorious Sacriledge, as *Gelaſius* termethit.

Wee haue brought againe the *Lords Supper vnto Chriſts Inſtitution*, and haue made it a *Cõmunion* in very deed, *common*, and *indifferent* to a great number, according to the *name*. For of that it is called a *Communion*. But theſe men haue

haue changed all things, *contrary to Christs Institution*, and haue made a *priuate Masse*, of the *Holy Communion*. And so it commeth to passe, that we giue *the Lords Supper* vnto *the people*: and they giue it a vaine *Pageant*, *to gaze vpon*.

We affirme together with the ancient Fathers, *that the Body of Christ is not eaten, but of the good, and faithfull, and of those that are endued with the Spirit of Christ*. Their Doctrine is, *that Christs very Body effectually, and as they speak, really, and substantially, may not onely be eaten of the wicked and vnthankefull men, but also (which is monstrous, and horrible to be spoken) of Mice and Dogs*.

Wee vse to pray in our Churches, after that fashion,

as,

1 Cor. 14. as, according to Saint Pauli Lesson, *The people may know what we pray, and may answere Amen, with a generall consent.* These men, like sounding Metrall, yell out in the Churches vnknowne, and strange words *without vnderstanding, without knowledge*, and *without deuotion*: yea, and doe it of purpose, because the people should vnderstand nothing at all.

But not to tarry about rehearsing of all points, wherein wee and they differ, for they haue well-nigh no end: wee translate the *Scriptures into All tongues*: they scant suffer them to be had abroad in *Any tongue*.

Wee allure the people to *reade*, and to *heare Gods Word*: they driue the people frō it.

VVe

VVee desire to haue our cause knowne to all the world: they flie to come to any triall.

VVe leane vnto *knowledge*, they vnto *Ignorance*: we trust vnto *Light*, they vnto *Darknesse*.

VVee reuerence, as it becommeth vs, the writings of the *Apostles* and *Prophets*: and they burne them.

Finally, wee in Gods cause, desire to stand to Gods only Iudgement: they will stand only to their owne.

VVherefore, if they will weigh all these things with a quiet mind, and fully bent to heare, and to learne, they will not only allow this Determination of ours, who haue forsaken errours, and followed Christ, and his *Apostles*

postles; but themselues also will forsake their owne selues, and ioyne of their owne accord to our side, to goe with vs.

PART VI.

Of the account Protestants haue of Councells, and of Papists abuse of them.

BVt, peradventure, they will say, *It was treason, to attempt these matters without a sacred Generall Councell: For that therein consisteth the whole force of the Church: there Christ hath promised hee will euer be a present assistant.*

Yet they themselues, without tarrying for any *Generall Councell*, haue broken the Com-

Cõmandements of *God*, and *Decrees* of the *Apoſtles*: and as wee ſaid a little aboue, they haue ſpoiled, and diſanulled almoſt all, not onely the *Ordinances*, but euen the *Doctrine* of the *Primitiue Church*. And where they ſay, It is not lawfull to make a change without a *Councell*, what was hee that gaue vs theſe lawes, or from whence had they this *Iniunction*?

Indeed King *Ageſilaus* did but fondly in this behalfe: who, when hee had a determinate anſwer made him of the opinion and will of mighty *Iupiter*, would afterward bring the whole matter before *Apollo*, to know whether hee would allow thereof, as his Father *Iupiter* had done or no. But yet

ſhould wee doe much more fondly, when we heare God himſelfe plainely ſpeake to vs in his *moſt holy Scriptures*, and may vnderſtand by them his will and meaning, if we would afterward (as though this were of none effect) bring our whole cauſe to be tried by a *Councell*: which were nothing elſe, but to aske, *whether men would allow as God did, & whether men would confirme Gods Comandement by their authority?*

Why, I beſeech you, except a *Councell* will, and command, ſhall not *Truth* be *Truth*, or *God* be *God?* If *Chriſt* had meant to doe ſo from the beginning, as that hee would preach, or teach nothing, without the *Biſhops* conſent, but referre all his

Doctrine

Doctrine ouer to *Annas* and *Caiphas*, where ſhould now haue beene the *Chriſtian Faith?* Or, who at any time ſhould haue heard the *Goſpell* taught? *Peter* verily, whom the *Pope* hath oftener in his mouth, and more reuerently vſeth to ſpeake of, than he doth of *Ieſus Chriſt*, did boldly ſtand againſt the *holy Councell*, ſaying, *It is better to obey God than men.* And after that *Paul* had once intirely imbraced the *Goſpell*, and had receiued it, *not from men, nor by men, but by the only will of God, he did not take aduice therein of Fleſh and Blood*, nor brought his cauſe before his *Kinſmen*, and *Brethren*, but went forth-with into *Arabia*, to preach Gods diuine Myſte-

Acts 4. 19.

ries, by Gods only authority.

Yet truly wee doe not despise *Councells*, *Assemblies*, and conferences of *Bishops*, and learned men: neither haue we done, that we haue done, altogether without *Bishops*, or without a *Councell*. The matter hath beene treated in open *Parliament*, with long consultation, and before a notable *Synod*, and *Conuocation*.

But touching this *Councel*, which is now summoned by *Pope Pius*, wherein men so lightly are condemned, being neither called nor heard, nor seene; it is easie to gesse, what we may looke for, or hope of it.

Nazian. ad Proæpium In times past, when *Nazianzen* saw in his daies, how men in such *Assemblies* were

so

ſo blinde and wilfull, that they were carried with *affections*, and laboured more to get the *victory*, than the *truth*; he pronounced openly, *that hee neuer had ſeene any good end of any Councell.* What would he ſay now, if hee were aliue at this day, and vnderſtood the *heauing* and *ſhouing* of theſe men? For at that time, though the matter were laboured on all ſides, yet the controuerſies were well heard, and open errors were put cleane away by the generall voyce of all parts: But theſe men will neither haue the caſe to be *freely diſputed*, nor yet, how many errours ſoeuer there bee, ſuffer they any to be *changed*. For it is a common cuſtome of theirs, often, and

ſhameleſly to boaſt, that *their Church cannot erre, that in it there is no fault, and that they muſt giue place to vs in nothing.* Or, if there bee any fault, yet it muſt be tried by their *Biſhops* and *Abbates* onely, becauſe they be the *Directours* and *Rulers* of matters: for that they bee the *Church of God. Ariſtotle* ſaith, a *City cannot conſiſt of Baſtards:* Now whether the *Church of God* may conſiſt of theſe men, let themſelues conſider. For doubtleſſe, neither be their *Abbates, Abbates* indeed, nor their *Biſhops ſuch naturall right Biſhops* as they ought to be.

But grant, they bee the *Church:* let them be heard ſpeake in *Councels:* let them alone

alone haue authority, to giue consent: yet in old time, when the Church of God (if ye will compare it with their church) was very well gouerned, both *Elders*, and *Deacons*, as saith *Cyprian*, and certaine also of the common people were called thereunto, and made acquainted with *Ecclesiasticall matters*.

But, I put case, these *Abbates* and *Bishops*, haue no knowledge: what if they vnderstand nothing, what *Religion* is, nor how wee ought to thinke of God? I put case, the pronouncing, and ministring of the Law bee decayed in *Priests*, and good counsell faile in *Elders*, and as the Prophet *Micheas* saith, *The night be vnto* Mich. 3. 6.

them in ſtead of a viſion, and darkeneſſe in ſtead of Prophecying. Or, as *Eſaias* ſaith,

Eſay 56.10. *What if all the watchmen of the Citty be become blind? What if the Salt haue loſt his proper ſtrength and ſauour,*

Mat. 5. and as Chriſt ſaith, *be good for no vſe, ſcarce worth the caſting on the dunghill?*

Well yet then, they will bring all matters before the *Pope*, who cannot erre. To this, I ſay, firſt it is a madnes to thinke, that the *holy Ghoſt* taketh his flight from a *Generall Councell*, to runne to *Rome*, to the end, if he doubt or ſticke in any matter, and cannot expound it of himſelfe, he may take counſell of ſome other ſpirit, I wote not what, that is better learned than himſelfe. For if this

The Pope is aboue the Councell.

be

be true, what needed so many *Bishops*, with so great *charges*, and so far iourneies, to haue assembled their *conuocation* at this present at *Trident?* It had been more wisedome, and better, at least it had been a much nearer, and handsomer way, to haue brought all things rather before the *Pope*, and to haue come straight forth, and haue asked counsell at his *diuine breast*.

Secondly, it is also an vnlawfull dealing, to tosse our matter from so many *Bishops* and *Abbates*, and to bring it at last to the triall *of one onely man*, specially of him, who himselfe is appeached by vs of *hainous* and *foule enormities*, and hath not yet put in his answer: who

hath also aforehand condemned vs without iudgement by order pronounced, and ere euer we were called to be iudged.

How say ye, doe we deuise these tales? Is not this the very course of the *Councels* in these dayes? Are not all things remoued from *the whole holy Councels*, and brought before the *Pope alone*? that as though nothing had been don to purpose, by the iudgments and consents of such a number, hee alone may *adde, alter, diminish, disannull, allow, remit* and *qualifie*, whatsoeuer hee list? Whose be these then? And why haue the *Bishops* and *Abbates*, in the late *Councell at Trident*, concluded thus in the end, *Sauing alwayes*

the

the Authority of the See Apostolique in all things? Or, why doth *Pope Paschale* write so proudly of himselfe? *As though*, saith he, *ther were any generall Councell able to prescribe a Law to the Church of Rome: whereas all Councels both haue been made, and haue receiued their force, and strength by the authority of the church of Rome: and in ordinances made by Councels, is euer plainely excepted the authority of the Romane Bishop.* If they will haue these things allowed for good, why bee *Councels* called? But if they command them to be void, why are they left in their Books, as things allowable?

De Electio. & Electi potest. significasti.

But be it so, let the *Bishop of Rome* alone be aboue all Coun-

Councels, that is to say, let some one part bee greater than the whole: let him be of greater power, let him be of more wisedome than all his: and in spite of *Ieromes* head, *let the authority of one Citty bee greater than the authority of the whole world.*

Ieroym. ad Euagrium.

How then, if the *Pope* hath seene none of these things, and hath neuer read, either the *Scriptures*, or the old *Fathers*, or yet his own *Councels*? How if he fauour the *Arians*, as once *Pope Liberius* did? Or haue a wicked, & a detestable opinion *of the life to come*, and *of the immortalitie of the soule*, as *Pope Iohn* had but fewe yeeres since? Or, to encrease his own dignitie, doth now corrupt other Councels, as pope *Zosimus*

mus corrupted the Councell holden at *Nice* in times past: & doe say, that those things were deuised and appointed by the holie Fathers, which neuer once came into theyr thought: And, to haue the full sway of Authoritie, doe wrest the Scriptures, which thing, as *Camotensis* saith, is an vsuall custome with the Popes? How if he haue renounced the *Faith of Christ*, and become an Apostata, as *Lyranus* saith, many Popes haue been? Yet for all this, shall the *Holy Ghost*, with turning of a hand, knock at his breast, and euen whether he will or no, yea, and wholly against his will, kindle him a light, so as hee may not erre? Shall he straightway be the *head-spring* of all

right

right, and ſhall all the *treaſures of wiſedome and vnderſtanding* be found in him, as it were laid vp in ſtore? or, if theſe things be not in him, can he giue a right and apt iudgement of ſo waighty matters? or, if hee be not able to iudge, would hee haue, that thoſe matters ſhould be brought before him alone?

What will ye ſay, if the Popes *Aduocates*, *Abbates*, and *Biſhops*, diſſemble not the matter, but ſhew themſelues open enemies to the *Goſpell*, and though they ſee, yet will not ſee, but wreſt the Scriptures, and wittingly and knowingly corrupt, and counterfeit the Word of God, and foulely, and wickedly apply to the *Pope*, all

all the ſame things, which euidently and properly bee ſpoken of the *perſon of Chriſt* onely, nor by no meanes can be applied to any other? And what though they ſay, *The Pope is all, and aboue all?* Or, *That the Pope can doe aſmuch as Chriſt can doe:* and, *that one iudgement place, and one Councell houſe ſeruetb for the Pope, and for Chriſt both together?* Or, *That the Pope is the ſame Light which ſhould come into the world:* which words Chriſt ſpake of himſelfe alone: and, *That who ſo is an euill doer hateth, and flieth from that light?* Or, *that all the Biſhops haue receiued of the Popes fulneſſe.*

Host. ca. quanto. Abas Panor De Elect. ca. venerabilis.

Cornelius Epiſcopus in Concil. Tridentino.

Briefly, what though they make decrees expreſly againſt

gainſt *Gods Word*, and that, not in *hucker mucker*, or *couertly*, but *openly*, and in the *face of the world*: muſt it needs yet be *Goſpel* ſtreight, whatſoeuer they ſay? Shall theſe be *Gods holy Army*, or, will Chriſt bee at hand among them there? Shal the *Holy Ghoſt* flow in their tongues, or can they with truth ſay, *We*, and the *Holy Ghoſt* haue thought ſo?

Hoſius contra Brentium lib. 2.

Indeed *Peter Aſotus*, and his companion *Hoſius* ſticke not to affirme, *that the ſame Councell, wherein our Sauiour Ieſus Chriſt was condemned to dye, had both the ſpirit of Prophecying, and the Holy Ghoſt, and the ſpirit of Truth*: and that it was neither a falſe, or a trifling ſaying, when thoſe Biſhops ſaid,

We

We haue the Law, and by our Law he ought to dye: And, that they, ſo ſaying, did light vpon the very *Truth of iudgment* (for ſo be *Hoſius* words) and that the ſame plainely was a iuſt decree, whereby they pronounced, *that Chriſt was worthy to dye.* This me thinks, is ſtrange, that theſe men are not able to ſpeake for themſelues, and to defend their owne cauſe, but they muſt alſo take part with *Annas* and *Caiphas* againſt *Chriſt*: For, if they will call that a *Lawfull*, and a *good Councell*, wherein *the Son of God* was moſt ſhamefully condemned to dye the death, what *Councell* will they then allow, for *falſe* and *naught?* And yet (as all their Councels, to ſay truth, com- John 19.7

commonly bee) neceſſity compelleth them to pronounce theſe things of the *Councell* holden by *Annas* and *Caiphas*.

But will theſe men (I ſay) reforme vs the Church, being themſelues both *the Perſons guilty*, & *the Iudges too*? Will they abate their owne ambition, and their pride? Will they ouerthrow their owne cauſes, and giue ſentence againſt themſelues, that they muſt leaue off to bee vnlearned *Biſhops*, *ſlow-bellies*, *Heapers together of Benefices*, *Takers vpon them as Princes and men of warre*? Will the *Abbates*, the *Popes* deare darlings, iudge that *Monke* for a *theefe*, which *laboureth* not for his liuing: and that it is againſt al Law

to

to suffer such an one to liue, and to be found either in citty, or in country, all of other mens charges? Or else, that a *Monke* ought to lye on the ground, to liue hardly with *hearbs* and *peason*, to study earnestly, to argue, to pray, to worke with hands, and fully to bend himselfe, to come to the ministery of the Church? In faith, as soone will the *Pharisees* and *Scribes* repaire againe the *Temple of God*, and restore it vnto vs a *House of Prayer*, in stead of a *Den of theeues*. Mat. 21. 13

There haue been I know, certaine of their owne companions, which haue found fault with many Errours in the Church, as *Pope Adrian*, *Æneas Syluius*, *Cardinall Poole*

The Papists, though they acknowledge their errors, yet will not amend thē.

Poole, Pighius, and others, as is aforesaid: they held afterwards their *Councell at Trident*, in the selfe same place, where it is now appointed. There assembled many *Bishops* and *Abbates*, and others, whom it behooued for that matter. They were alone by themselues: whatsoeuer they did, no body gainsaid it: for they had quite shut out and barred our side from all manner of assemblies: and there they sate six yeeres feeding folkes with a marueilous expectation of their doings. The first six moneths, as though it were greatly needfull, they made many Determinations of the *Holy Trinity*, of the *Father*, of the *Sonne*, and of the

he *Holy Ghoſt*, which were
odly things in deed, but not
neceſſary for that time.
Let vs ſee, all that while,
ſo many, ſo manifeſt, ſo
ten confeſſed by them,
nd ſo euident *Errours*,
hat *one Errour* haue they
mended? From what kind
Idolatry haue they reclai-
ned the people? What *Su-
rſtition* haue they taken a-
way? What peece of *their
yranny*, and *Pompe* haue
ney diminiſhed? As
hough all the world may
ot ſee, that this is a *Con-
iracie* and not a *Councell*:
nd that theſe *biſhops*, whom
he *Pope* hath now called
ogether, be wholy ſworne
nd become bound to beare
im their faithfull allege-
nce, and will doe no man-
ner

ner of thing, but that they perceiue pleaseth him, and helpeth to aduance his power, and as he will haue it: Or, that they reckon not of *the number* of mens voices, rather than of the *weight* and *value* of the same: or that Might there, doth not oftentimes ouercome right.

And therefore we know, that diuers times many good men, and *Catholique Bishops* did tarry at home, & would not come, when such councels were called, wherein men so apparently laboured to serue factions, and to take parts, because they knew, they should but lose their trauaile, and doe no good, seeing whereunto their enemies mindes were so wholly bent. *Athanas-*

ius

us denied to come, when he was called by the *Emperour* to his *Councell at Cæsaria*, perceiuing plainly he ſhould but come among his enemies, which deadly hated him. The ſame *Athanaſius* when he came afterward to the *Councell at Syrmium*, and foreſaw what would be the end, by reaſon of the outrage, and malice of his enemies, he packed vp his carriage and went away immediatly. *Iohn Chryſoſtome*, although the *Emperour Conſtantius*, commanded him by foure ſundry letters, to come to the *Arians Councell*, yet kept he himſelfe at home ſtill. When *Maximus the Biſhop of Ieruſalem*, ſate *in the Councell of Paleſtine*, the old Father *Palphnutius* tooke

Hiſt. Trid. part. li. 10. cap. 13.

Euſeb. li. 5. cap. 17.

tooke him by the hand, and led him out at the doores, saying: *It is not lawfull for vs to conferre of these matters with wicked men.* The *Bishops of the East* would not come to the *Syrmian Councell*, after they knew *Athanasius* had gotten himselfe thence againe. *Cyrill* called men backe by letters from the *Councell* of them, which were named *Patropassians*. *Paulinus Bishop of Trier*, and many others more, refused to come to the *Councell at Millaine*, when they vnderstood, what a stirre, and rule *Auxentius* kept there: for they saw, it was in vaine to goe thither, where not *reason*, but *faction* should preuaile: and where folke contended, not for the *Truth*, and

and *right iudgement* of the matter, but for *partiality* and *fauour*.

And, albeit thoſe Fathers had ſuch malicious & ſtiffe-necked enemies, yet if they had come, they ſhould haue had free ſpeech at leaſt in the *Councels*.

But now, ſithence none of vs may be ſuffered ſo much as to *ſit*, or once to be *ſeene* in theſe mens meetings, much leſſe ſuffered to *ſpeake freely* our minds: and ſeeing the *Popes Legates, Patriarchs Archbiſhops, Biſhops, and Abbates*; all being conſpired together, all linked together in one kind of fault, and all bound by one oath, ſit alone by themſelues, and haue power alone to giue their conſent: and at laſt,

O when

when they haue all done, as though they had done nothing, bring all their opinions to be iudged at the will, and pleasure of the *Pope*, being but one man, to the end he may pronounce his owne sentence of himselfe, - who ought rather to haue answered to his complaint: sithence also the same ancient and *Christian Liberty*, which of all right should specially be in *Christian Councels*, is now vtterly taken away from the *Councell*: for these causes, I say, wise and good men ought not to meruaile at this day, though we doe the like now, that, they see, was done in times past in like case, of so many *Fathers* and *Catholike Bishops*: which is, though we choose rather to

to ſit at home, and leaue our whole cauſe to God, than to iourney thither, whereas we neither can haue place, nor be able to do any good: whereas we can obtaine no audience: whereas *Princes Embaſſadours* be but vſed as *mocking ſtocks*: and whereas alſo wee be all condemned already before *Triall*: as though the matter were afore-hand diſpatched and agreed vpon.

Neuertheleſſe we can beare patiently, and quietly our owne priuate wrongs. But wherefore do they ſhut out *Chriſtian Kings* and good *Princes* from their *Conuocation*? Why doe they ſo vncourteouſly, or with ſuch ſpite leaue them out, and as though either they were

not *Christian men*, or elſe could not iudge, will not haue them made acquainted with the cauſes of *Chriſtian Religion*, nor vnderſtand the ſtate of their own *Churches*?

Or, if the ſaid *Kings* and *Princes* happen to intermeddle in ſuch matters, and take vpon them to doe, that they may doe, that they be commanded to doe, and ought of duty to doe, and the ſame things that wee know, both *Dauid* and *Salomon*, and other good Princes haue done; that is, if they, whiles the *Pope* and his *Prelates* ſlug, and ſleepe, or elſe miſchieuouſly withſtand them, doe bridle the *Prieſts* ſenſuality, and driue them to doe their duty, and keepe them ſtill to it. If they doe ouer-

ouerthrow *Idols*, if they take away *Superſtition*, and ſet vp againe the *true worſhipping* of God, why doe they by and by make an outcry vpon them, that ſuch *Princes* trouble all, & preſſe by violence into an other bodies office, and doe therein wickedly and malapertly? What Scripture hath at any time forbidden a *Chriſtian Prince* to bee made priuy to ſuch cauſes? Who, but themſelues alone, made euer any ſuch Law?

They will ſay to this, I geſſe *ciuill Princes haue learned to gouerne a commonwealth, and to order matters of War: but they vnderſtand not the ſecret Myſteries of Religion.*

If that be ſo, what is the

Pope, I pray you, at this day, other than a *Monarch*, or a *Prince*? Or what be the *Cardinals*, who muſt be none other now, but *Princes* and *Kings Sonnes*? What elſe be the *Patriarchs*, and, for the moſt part, the *Archbiſhops*, the *Biſhops*, the *Abbates*? What bee they elſe at this preſent in the *Popes Kingdome*, but *worldly Princes*, *Dukes*, and *Earles*, gorgeouſly accompanied with *bands of men*, whither ſoeuer they goe; Oftentimes alſo gaily arayed with *chaines*, and *collers* of *gold*? They haue at times too, certaine Ornaments by themſelues, as *Croſſes*, *Hats*, *Myters*, and *Palles*? which Pompe the ancient *Biſhops*, *Chryſoſtome*, *Auguſtine*, and *Ambroſe* ne-

ner

uer had. Setting theſe things aſide, what teach they? What ſay they? What doe they? How liue they? I ſay not, as may become a *Catholicke Biſhop*, but as may become a *Chriſtian man?* Is it ſo great a matter, to haue a vaine title, and by changing a garment onely to haue the name of a *Biſhop?*

Surely, to haue the principall ſtay, and effect of all matters committed wholly to theſe mens hands, who neither know, nor will know theſe things, nor yet ſet a jot by any point of *Religion*, ſaue that, which concerneth their *belly* and *riot*; and to haue them alone ſit as *Iudges*, and to be ſet vp as *ouerſeers* in the Watch-towre, being no better, than

blind Spies: of the other ſide to haue a *Chriſtian Prince* of good vnderſtanding, and of a right iudgement, to ſtand ſtill like a *blocke*, or a *ſtake*, not to be ſuffered, neither *to giue his voyce*, nor *to ſhew his Iudgement*, but only *to wait*, what theſe men ſhal will, and command, as one, which had neither *eares*, nor *eyes*, nor *wit*, nor *heart*; and, whatſoeuer they giue in charge, to allow it without exception, blindly fulfilling their Cómandements, be they neuer ſo blaſphemous, and wicked; yea, although they command him quite to *deſtroy* al Religion, and to *Crucifie* againe *Chriſt* himſelfe: This ſurely, beſides that it is *proud*, and *ſpitefull*, is alſo beyond, all

right

right and *reason*, and not to be endured of *Christian*, and wise *Princes*. For why, I pray you, may *Caiphas* and *Annas* vnderstand these matters, and may not *Dauid* and *Ezechias* doe the same? Is it lawfull for a *Cardinall*, being *a man of warre*, and delighting in *Blood*, to haue place in a *Councell*: and is it not lawfull for a *Christian Emperour, or a King*?

Verily, wee grant no further Liberty to our *Magistrates*, than that we know hath both beene giuen them by the *Word of God*, and also beene confirmed by the examples of the very best gouerned common wealths.

For besides that, a Christian Prince hath the charge of *Both Tables* committed

to him by *God*, to the end he may vnderſtand, that, not *Temporall* matters only, but alſo *Religious* and *Eccleſiaſticall* cauſes pertaine to his office, &c.

Beſides alſo, that *GOD* by his Prophets, often, and earneſtly commandeth the *King*, to cut downe the *Groues*, breake downe the *Images* and *Altars* of *Idols*: and to write out the *Booke* of the *Law* for himſelfe: and beſides that, the *Prophet Iſay* ſaith, *A King ought to be a Patron, and a Nurſe of the Church, &c.*

Iſa. 49. 23.

I ſay, beſides all theſe things, we ſee by *Hiſtories*, aud by *Examples* of the beſt times, that good *Princes* euer tooke the Adminiſtration of Eccleſiaſticall matters

ters to pertain to their duty. Exod. 32.

Moses being a *Ciuill Magistrate*, and chiefe guide of the people, both receiued from *God*, and deliuered to the people all the order for *Religion* and *Sacrifices*, and gaue *Aaron* the *Bishop* a vehement, and sore rebuke for making the *Golden Calfe*, and for suffering the corruption of Religion. 19, 20, 21, &c. Iosua 1.

Iosua also, though he were none other, than a Ciuill Magistrate, yet as soone as he was chosen by God, & set as a Ruler ouer the people, he receiued cómandements specially touching *Religion*, and the *Seruice of God*.

King *Dauid*, when the whole Religion of God was altogether brought out of frame by wicked King *Saul*, 1 Chro. 13 7, 8 13.

Saul, brought home againe *the Arke of God*, that is to ſay, *hee reſtored Religion againe*: and was not onely amongſt them himſelfe, as a Counſeller and furtherer of the worke, but he appointed alſo, *Hymnes* and *Pſalmes*, put in order the companies, and was the onely doer in ſetting forth that whole ſolemne Triumph, and in effect ruled the prieſts.

2 Chro. 6. 16, 17, &c. King *Salomon* built vnto the Lord the Temple, which his Father *Dauid* had but purpoſed in his minde to do and after finiſhing thereof, 1 King. 8. &c. he made a godly Oration, to the people concerning *Religion*, and *the Seruice of God*: He afterwards diſplaced *Abiather* the *Prieſt*, and ſet *Sadock* in his place.

After

After this, when the Temple of God was in ſhamefull wiſe polluted through the naughtineſſe, and negligence of the Prieſts, King *Ezechias* commanded the ſame to be cleanſed from the rubbiſh & filth, the prieſts to light vp candles, to burne Incenſe, and to doe their diuine *Seruice*, according to the old, and allowed Order: The ſame King alſo cómanded the *Braſen Serpent*, which then the people wickedly worſhipped, to be *taken down*, & *beaten to powder*. 2 Chro. 29 2 King 18 14.

King *Iehoſaphat* ouerthrew and vtterly made away *the Hills*, *Altars* and *Groues*, whereby he ſaw Gods Honour hindered, and the people holden backe with *priuate Superſtition* from the 1 Chro. 17

ordina-

ordinary Temple, which was at *Ierusalem*: whereto they should by order haue resorted yeerely from euery part of the Realme.

2 King. 22. 4. King *Iosias* with great diligence put the *Priests*, and
2 King. 12. & cap. 10. *Bishops* in mind of their duties: King *Iohas* bridled the riot and arrogancy of the *Priests*: *Iehu* put to death the *wicked Prophets*.

And, to rehearse no more examples out of the Old Law, let vs rather consider fithence the *Birth of Christ*, how the Church hath been gouerned in the time of the *Gospell*.

The Christian Emperours in the old time appointed the *Councels* of the *Bishops*. *Constantine* called the *Councell* at *Nice*. *Theodosius* the first,

firſt, called *the Councell at Conſtantinople*: *Theodoſius* the ſecond, called the *Councell at Epheſus*: *Martian* called the *Councel at Chalcedon.*

And when *Rufine* the *Heretique* had alleaged for his Authority a *Councell*, which as he thought ſhould make for him: S. *Hierom* his Aduerſary, to confute him, *Tell vs*, quoth he, *what Emperour commanded that Councell to be called?* The ſame S. *Hierom* againe in his Epitaph on *Paula*, maketh mention of the Emperours Letters, which gaue Commandement, to call the Biſhops of *Italy*, and *Grecia* to *Rome*, to a *Councell.*

Continually for the ſpace of fiue hundred yeeres, the *Emperour* alone appointed *the*

the Eccleſiaſticall Aſſemblies, and called the *Councels of the Biſhops* together.

We now therefore mervaile the more at the vnreaſonable dealing of *the Biſhop of Rome*, who knowing what was the *Emperours* right, when the Church was well ordered, knowing alſo that it is now a common right to all *Princes*, for ſo much, as *Kings* are now fully poſſeſſed in the ſeuerall parts of the whole *Empire*, doth ſo without conſideration, aſſigne that office alone to *himſelfe*, and taketh it ſufficient in ſummoning a *Generall Councell*, to make that man, that is *Prince of the whole world*, none otherwiſe partaker thereof, than he would make *his own ſeruant*.

And

And although the modeſty, and mildneſſe of the *Emperor Ferdinando* be ſo great, that he can beare this wrong, becauſe peraduenture he vnderſtandeth not well the *Popes packing*, yet ought not the *Pope* of his holineſſe to offer him that wrong, nor to claime another mans right as his owne.

But hereto ſome will reply: The *Emperour* indeed called *Councels* at that time, ye ſpeake of, becauſe the *Biſhop of Rome* was not yet growne ſo great as hee is now, but yet the *Emperour* did not then ſit together with the *Biſhops* in *Counceł*, nor bare any ſtroke with his authority in their conſultations.

I anſwer, nay, that is not ſo.

so. For, as witnesseth *Theodoret*, the Emperour *Constantine*, not onely sate together with them in the *Councell of Nice*, but gaue also aduise to the *Bishops*, how it was best to try out the matter by the *Apostles*, and *Prophets writings*, as appeareth by these his owne words: *In disputation* (saith he) *of matters of Diuinity, wee haue set before vs to follow, the doctrine of the Holy Ghost. For the Euangelists and the Apostles workes, and Prophets sayings, shew vs sufficiently, what opinion we ought to haue of the Will of God.*

The Emperour *Theodosius*, as saith *Socrates*, did not only sit amongst the *Bishops*, but also ordered the whole arguing of the cause, & tore

in

in peeces the *Hereticall Bookes*, and allowed for good the iudgements of the *Catholiques*.

In the *Councell of Chalcedon*, a ciuill Magistrate condemned for *Heretiques*, by the sentence of his owne mouth, the *Bishops*, *Dioscorus*, *Iuuenalis*, and *Thalassius*, and gaue iudgement to put them down from their dignities in the Church.

In the *third Councell at Constantinople*, *Constantine* a ciuill Magistrate, did not onely sit among the *Bishops*, but did also subscribe with them. For, saith he, *We haue both read and subscribed.*

In the *second Councell* called *Arausicanum*, the Princes embassadours, being *Noble men* borne, not only spake their

their minds, touching Religion, but set to their hands also, as well as the *Bishops*. For thus it is written in the latter end of that Councell: *Petrus, Marcellinus, Felix, and Liberius, being most Noble Men, and famous Lieutenants and Captaines of France, & also Peers of the Realm, haue giuen their consent, and set to their hands.* Further, *Syagrius, Opilio, Pantagathus, Deodatus, Carattho, and Marcellus, men of very great honour, haue subscribed.*

If it be so then, that *Lieuetenants, chiefe Captaines*, and *Peeres*, haue had authority to subscribe in *Councell*; haue not *Emperours* and *Kings* the like authority?

Truely, there had beene no need

need to handle so plaine a matter, as this is, with so many words, & so at length, if we had not to doe with those men, who for a desire they haue to striue, and to win the mastery, vse of course to deny all things, be they neuer so cleere, yea, the very same, which they presently see, and behold with their owne eyes.

The *Emperour Iustinian*, made a Law, to correct the behauiour of the *Clergy*, and to cut short the insolent lewdnesse of the *Priests*. And, abeit hee were a *Christian*, and a *catholicke Prince*, yet put he down from their *Papall* Throne, two Popes, *Syluerius* and *Vigilius*, notwithstanding they were *Peters Successours*, *Christs Vicars*. Let

Let vs ſee then, ſuch men as haue authority ouer the *Biſhops*, ſuch men as receiue from God Cõmandements concerning Religion; ſuch, as bring home againe the *Arke of God*, make *holy Hymnes*, ouer-ſee the *prieſts*, build *the Temple*, make *Orations* touching *Diuine Seruice*, cleanſe the *Temples*, deſtroy the *Hill*, *Altars*, burne the *Idols Groues*, teach the *Prieſts* their duties, write them out *precepts* how they ſhould liue, kill the *wicked Prophets*, diſplace the *High Prieſts*, ſummon together *holy Councells*, ſit together with the *Biſhops*, inſtructing them what they ought to do, examine, condemne, and puniſh *Heretiques*; be made acquainted with matter of

Religi-

Religion, ſubſcribe, and giue ſentence to the Determinations of *Councels*: and do all theſe things, not by any other mans commiſſion, but in their owne name, and that both vprightly and godly: Shall we ſay, It pertaineth not to ſuch men, to haue to doe with *Religion*? or, ſhall we ſay, *A Chriſtian Magiſtrate*, which dealeth amõgſt others in theſe matters, doth either *naughtily*, or *preſumptuouſly*, or *wickedly*? The moſt ancient and Chriſtian *Emperours* and *Kings*, that euer were, did occupy thẽſelues, in theſe matters: and yet were they neuer, for this cauſe noted either of *wickedneſſe*, or of *preſumption*. And what is he, that can find out, either *Princes* moe

Cath-

Catholique, or *Examples* more *notable*.

Wherfore, if it were lawfull for them to do thus, being but *ciuill Magistrates*, and hauing the chiefe rule of *Common-weales*, what offence haue our Princes at this day cõmitted, that they being in the like degree, may not haue leaue to doe the like? Or what especiall gift of *learning*, or of *Iudgement*, or of *holines* haue these men now, that they, contrary to the custome of all the *ancient and Catholique Bishops*, who vsed to conferre with *Princes* and *Peeres*, concerning *Religion*, do now thus reiect and cast off *Christian Princes* from knowing of the cause, and from their meetings?

Well,

Well, thus doing, they wiſely, and warily prouide for themſelues and for their *Kingdome*, which otherwiſe they ſee is like ſhortly to come to nought. For if ſo be they, whom God hath placed in greateſt *Dignity*, did ſee, and perceiue theſe mens practiſes, how *Chriſts Commandements* be deſpiſed by them, how the *Light* of the *Goſpell* is darkened, and quenched by them, and how themſelues alſo be ſubtilly beguiled, and mocked, and vnawares bee deluded by them, and the way to the *Kingdome of heauen* ſtopped vp before them; no doubt they would neuer ſo quietly ſuffer themſelues, neither to be diſdained after ſuch a proud ſort, nor ſo deſpite-

fully to be ſcorned, and abuſed by them. But now through their owne lacke of vnderſtanding, & thorow their owne blindneſſe, theſe men haue them faſt yoked, and in their danger.

Verily, we for our parts, as we haue ſaid, haue done nothing in altering *Religion*, vpon either *Raſhnes*, or *Arrogancy*: nor nothing, but with *good leiſure*, and *good conſideration*. Neither had we euer intended to doo it, except both the manifeſt, and moſt aſſured *Will of God*, opened to vs in the *Holy Scriptures*, and the regard of our owne Saluation, had eueu conſtrained vs thereunto.

For though wee haue departed from that *Church*, which

which these men call *Catholike*, and by that meanes get vs *envy* amongst them, that want skill to iudge; yet is this enough for vs, and it ought to bee enough for euery wise, and good man, and one that maketh account of euerlasting Life, that wee haue gone from that *Church*, which hath power to erre: which *Christ*, who cannot erre, told so long before, it should erre: and which we our selues did euidently see with our eyes, to haue gone from the *Old holy Fathers*, and from the *Apostles*, and from *Christ* himselfe, and from the *Primitiue and catholique Church of God*: and we are come, as neare as we possibly could, to the *Church* of the *Apo-*

ſtles, and of the *old Catholike Biſhops*, and *Fathers*: which *Church*, wee know, was ſound and perfit, and as *Tertullian* termeth it, a *pure Virgin*, ſpotted as then with no *Idolatry*, nor with any foule or ſhamefull fault: and haue directed, according to their cuſtomes and ordinances not onely our *Doctrine*, but alſo the *Sacraments*, and the forme of *Cõmon Prayer*.

And as wee know, both Chriſt himſelfe, and al good men heretofore haue done, wo haue called home again to the Originall, and firſt Foundation, that Religion, which hath been foulely neglected, and vtterly corrupted by theſe men. For we thought it meet, thence to take the Patterne of reforming

The old way, the beſt way.

ming religion, from whence the ground of Religion was first taken: Because this one reason, as saith the most ancient Father *Tertullian*, hath great force against all Heresies, *Looke whatsoeuer was first, that is true: and whatsoeuer is later, that is corrupt.* *Irenæus* oftentimes appealed to the *oldest Churches*, which had been neerest to *Christs* time, and which it was hard to beleeue had been in errour. But why, at this day, is not the same common regard, and consideration had? Why returne wee not to the Patterne of the *Old Churches?* Why may not wee heare, at this time amongst vs, the same saying, which was openly pronounced in times past in

the *Councell at Nice*, by so many *Bishops* and *Catholicke Fathers*, and no body once speaking against it? ἔθη ἀρχαῖα κράτητο; *Hold still the old customes.*

When *Esdras* went about to repaire theruines of the *Temple of God* he sent not to *Ephesus*, although the most beautiful and gorgeous *Temple of Diana* were there: and when hee purposed to restore the *Sacrifices* and *ceremonies of God*, he sent not to *Rome*, although peraduenture he had heard, that there were the *solemne Sacrifices* called *Hecatomba*, and other called *Solitorilia*, *Lectisternia*, *Supplicationes*, and *Numa Pompilius*, *Ceremoniall bookes* or *Manuals*, or *Portueses*, containing the seruice of

their God. He thought it enough for him, to set before his eyes, & follow the Pattern of the *old Temple*, which *Salomon* at the beginning builded, according as *God* had appointed him, and also those old *Customes* and *ceremonies*, which *God* himselfe had written out by special words for *Moses*.

The *Prophet Aggeus*, after the Temple was repaired againe by *Esdras*, and the people might thinke, they had a very iust cause to reioyce on their own behalfe, for so great a benefit receiued of *Almighty God*; yet made he them all burst out into teares, because that they which were yet aliue, and had seene the former building of the Temple be- Hag. 2. 4. 5.

fore the *Babylonians* destroied it, called to mind, how farre off it was yet, from that beauty, and excellency, which it had in the old times past before. For then indeed would they haue thought the Temple worthily repaired, if it had answered to the ancient Patterne, and to the Maiesty of the first Temple. S. *Paul*, because he would amend the abuse of the *Lords Supper*, which the *Corinthians* euen then began to corrupt, he set before them *Christs Institution*, to follow, saying: *I haue deliuered vnto you, that thing that I first receiued of the Lord.* 1 Cor. 11. 23

And when Christ confuted the errour of the *Pharisees*, *ye must*, saith he, *returne*

to

to the first beginning: for from the beginning it was not thus. Mat. 19. 8
And when hee found great fault with the *Priests* for their vncleanneſſe of life, and couetouſneſſe, & would cleanſe the Temple from all euill abuſes, *This house*, ſaith he, *at the first beginning it was a house of Prayer*, wherein all the people might deuoutly, and ſincerly pray together. And ſo it were your part to vſe it now alſo at this day. For it was not builded to the end it ſhould be a *den of theeues*. Mat. 21. 13

Likewiſe all the good and commendable *Princes* mentioned of in the *Scriptures*, were praiſed ſpecially by theſe words, that they had walked in the waies of their *Father Dauid*: That is, be-

cause they had returned to the *First and Originall Foundation*, and had restored the *Religion* euen to the perfection wherein *Dauid* left it. And therefore when wee likewise saw, that all things were quite troden vnder foote by these men, and that nothing remained in the *Temple of God*, but *pittifull spoyles* and *decayes*; we reckoned it the wisest, and the safest way, to set before our eyes those *Churches*, which we know for a surety, that they neuer had erred, and yet neuer had, neither *Priuate Masse*, or *Prayers in a strange and barbarous Language*, nor this corruption of *Sacraments*, and other *foolish toyes*.

And, for so much as our desire

desire was, to haue the *Temple* of the *Lord* restored anew, we would seeke none other Foundation, than the same, which we knew, was long agoe laid by the *Apostles*, that is to wit, *Our Saviour Iesus Christ.* 1 Cor 3.11

And, for so much as wee heard *God* himselfe speaking vnto vs in his *Word*, and saw also the notable Examples of the *Old and Primitiue Church*: againe, how vncertaine a matter it was, to waite for a *Generall Councell*, and, that the successe therof would be much more vncertaine: but specially, for so much as we are most ascertained of *Gods Will*, and therefore counted it a wickednesse to be too carefull, and ouercombred about.

bout the Iudgments of *mortall Men*, we could no longer ſtand taking aduiſe with *fleſh and bloud*, but rather thought good to doe the ſame thing, that both might rightly be done, and hath many a time been done, as well of other *good men*, as alſo of many *Catholike Biſhops*: that is, *to remedy our owne Churches by a Prouinciall Synode.*

Of prouinciall Councels.

For thus we know, the *old Fathers* vſed to put our matters in experience, before they came to the *Publik*, *Vniuerſall Councell.*

There remaine yet at this day ſundry Canons, written in *Councels of Free Cities*, as of *Carthage* vnder *Cyprian*, as of *Ancyra*, *Neocæſarea*, and *Gangra*, which is in

Paph-

Paphlagonia, as ſome men thinke before the name of the *Generall Councell at Nice* was euer heard of. After this faſhion in old time did they ſpeedily meet with, and cut ſhort thoſe *Heretiques*, the *Pelagians*, & the *Donatiſtes* at home, by Priuate diſputation, without any *Generall Councell*.

Thus alſo, when the *Emperour Conſtantius* euidently, and earneſtly tooke part with *Auxentius*, the *Biſhop* of the *Arians* faction; *Ambroſe*, the *Biſhop* of *Chriſtians*, appealed, not vnto a *Generall Councell*, where he ſaw no good could be done, by reaſon of the *Emperours* might, and great labour: but onely to his owne *Clergy*, and people, that is to ſay,

to

to a *Prouinciall Synode*. And thus it was decreed in the *Councell at Nice*, that the *Bishops* should assemble twice euery yeere. And in the *Councell at Carthage*, it was decreed, *that the Bishops should meet together in each of their Prouinces, at least once in the yeere*: which was done, as saith the *Councell of Chalcedon*, of purpose, that if any Errours, or Abuses had happened to spring vp any where, they might immediately at the first entry bee destroyed, euen where they first began.

So likewise, when *Secundus*, & *Palladius* reiected the *Councell of Aquileia*, because it was not a *Generall* and *Common Councell*, S. *Ambrose Bishop of Millaine*, made

made answer, that no man ought to take it for a new or strange matter, *That the Bishops of the West part of the world, did call together Synods, and make priuate Assemblies in their prouinces, for that it was a thing before that time not seldom vsed by the Bishops of the West church, and by the Bishops of Grecia vsed oftentimes, and comonly to be done.* And so *Charles the Great*, being Emperour, held a *Prouinciall Councell* in *Germany*, for putting away *Images*, contrary to the second *Councell at Nice.* Neither is this so very strange euen among vs. For wee haue had ere now in *England*, *Prouinciall Synods*, and haue gouerned our Churches by *home-made Lawes*.

What

What should one say more? of a truth, euen those greatest *Councels*, & where most Assembly of people euer was, (whereof these men vse to make such an exceeding reckoning) compare them with al the Churches, which throughout the world acknowledge and professe the name of Christ; and what else, I pray you, can they seeme to bee, but certaine *priuate Councels of Bishops, and Prouinciall Synods?*

For admit peraduenture *Italy, France, Spayne, England, Germany, Denmarke*, and *Scotland* meete together: if there want *Asia, Grecia, Armenia, Persia, Media, Mesopotamia, Egypt, Æthiopia, India*, and *Mauritania*,

ritania, in all which places there be both many *Christi-stian men*, and also *Bishops*: how can any man being in his right mind, thinke such a *Councell* to bee a *Generall Councell?* and where so many parts of the world doe lacke, how can they truely say; *they haue the consent of the whole world?* or what manner of *Councell* thinke you, was the same last of *Trident?* or how might it be termed a *Generall Councel*, where out of al *Christian Kingdomes & Nations*, there came vnto it but only 40. *Bishops*, and of the same, some so cunning, that they might be thought meete to be sent home againe, to learne their *Grammar*, and so well learned, that they had neuer stu-

died

died any part of *Diuinity*?

Howsoeuer it be, the truth of the Gospell of Iesus Christ, dependeth not vpon *Counsels*, nor as Saint
1 Cor. 4. 3. *Paul* saith, *vpon the iudgements of mortall creatures.* And if they, which ought to be carefull for *Gods Church*, will not be wise, but slacke their duty, and harden their hearts against God and his Christ, going on still to peruert the right wayes of the Lord, God will stirre vp the
Gal 1. 7. 2 Tim. 2. 14 very *stones*, and make *children* and *Babes* cunning, that there may euer be some, to confute *their lyes*.
Psal. 8. 2.

For God is able (not onely without *Counsels*, but also, will the *Counsels*, nill the *Counsels*) to maintaine and aduance his owne kingdome.

dome. *Full many bee the thoughts of mans heart* (saith Salomon) *but the Counsell of the Lord abideth still: There is no wisedome, there is no knowledge, there is no Counsell against the Lord. Things endure not* (saith Hilarius) *that be set up with mans workemanship: by no other manner of meanes must the Church of God be builded and preserued: For that Church is grounded upon the foundation of the Apostles, and Prophets, and is holden fast together by one corner stone, which is Christ Iesus.*

Pro. 19. 21

Hilarius in Psal. 126.

But meruailous notable, and to very good purpose, for these dayes, be S. *Hieroms* words: *Whomsoeuer* (saith he) *the deuill hath deceiued, and enticed asleeps, as it were with the sweet and deadly on-*

Hieronym. in Naum. cap. 3.

chaunt-

chaunments of the Mare-maids the Syrens, those persons doth Gods Word awake vp, saying vnto them: Arise
Eph. 5.14. thou that sleepest, rise vp thy selfe, and Christ shall giue thee light. Therefore at the comming of Christ, of Gods word, of Ecclesiasticall doctrine, and of the full destruction of Nineuy, and of that most beautifull Harlot, then shall the people which heretofore had beene cast in a traunce vnder their maisters, be raised vp, and shall make haste to go to the mountaines of the Scripture: and there shall they find Hills, I meane Moses, and Iesus the son of Nun: other Hils also, which are the Prophets: and Hils of the new Testament, which are the Apostles, and the Euangelists. And when the people shall flee

for

for succour to such Hils, and shall be exercised in the reading of these kindes of Mountaines, though they find not one to teach them (for the Harueſt shall be great, but the labourers few) yet shall the good desires of the people be well accepted, in that they haue gotten them to such Hilles: and the negligence of their Masters shall be openly reproued. These be S. *Hieroms* words, and that so plaine, as there needeth no Interpretour. For they agree so iust with the things, we now see with our eyes, haue already come to passe, that we may verily thinke, he meant to foretell, as it were, by the spirit of Prophecy, and to paint before our face, *the vniuersall state of our time: the fall*

of

of the most gorgeous Harlot of Babylon, the repairing againe of Gods Church: the blindnesse and sloth of the Bishops, and the good will and forwardnesse of the people. For who is so blinde, but he seeth, these men bee the *Masters*, by whom the people, as S. *Hierome* saith, hath been led into errour, & lulled asleep? Or, who seeth not, that *Rome*, that is their *Nininy*, which sometime was painted with *fairest colours*, now her vizard being pulled of, is both *better seene*, and, *lesse feeby*? Or, who seeth not, that good men, being awaked, as it were, out of their dead sleepe, at the Light of the Gospell, and at the voyce of God, haue resorted to the *Hilles of the Scriptures*,

tures, waiting not at all for the Counсels of such Masters.

But by your fauour, some will say, *these things ought not to haue beene attempted without the Bishops of Romes commandement, for so much as he onely is the knot, and band of Christian Society: He only is that Priest of Levies order, whom God signified in the Deuteronomy, from whom Counsell in matters of weight and true iudgment ought to be sat: And, who so obeyeth not his iudgement, the same man ought to be killed in the sight of his Brethren: and, that no mortall creature hath authority to be Iudge ouer the Pope, whatsoeuer he doe: that Christ reigneth in Heauen, and the Pope in Earth: that the Pope alone* can

Of the Popes authority in Counсels.

can doe asmuch as Christ, or God himselfe can doe: because Christ, and the Pope haue but one Confistory. That without him is no Faith, no Hope, no Church. And, who so goeth from him, quite casteth away, and renounceth his owne Saluation.

Such talke haue the *Canonists*, the *Popes Parasites*, but with small *discretion*, or *sobriety*. For they could scantly say more, at least, they could not speak more highly of *Christ himselfe*.

As for vs, truely, we haue fallen from the *Bishop of Rome*, vpon no manner of *worldly respect* or *commodity*. And would to Christ, he so behaued himselfe, that this falling away had not needed: But so the case stood, that

that vnlesse we left him, we could not come to Christ. Neither will he now make any other league with vs, than such a one, as *Nahas* the King of the *Ammonites* would haue made in times past with them of the City of *Iabes*, which was, *to put out the right eye of each one of the inhabitants, and so to receiue them into his friendship.* Euen so will the *Pope* pluck from vs the *holy Scriptures*, the *Gospell* of our Saluation, and al the confidence, which wee haue in *Christ Iesu*, as the *eye* from the *head*. And with other condition can hee not agree vpon peace with vs. 1 Sam. 11. 2

For whereas some vse to make so great a vaunt, that the Pope is only *Peters* suc-

The argument of succession confuted.

ceſſour, as though thereby he carried the *Holy Ghoſt* in his boſome, and could not erre, this is but a matter of nothing, and a very trifling tale. Gods grace is promiſed to a *good mind*, and to any one that feareth him, not vnto *Seas* and *Succeſſions*. *Riches*, ſaith S. *Hierome may make one Biſhop to be of more might than the reſt: but all Biſhops*, whoſoeuer they be, *are the ſucceſſours of the Apoſtles*. If ſo bee the place, and conſecration onely bee ſufficient, why then, *Manaſſes* ſucceeded *Dauid*, and *Caiphas* ſucceeded *Aaron*. And it hath been often ſeen, that an Idoll hath been placed in the *Temple of God*. In old time, *Archidamus* the Lacedemonian bouſted much

of himselfe, how he came of the bloud of *Hercules*, as the *Pope* this day boasteth himselfe of the *succession* and *place of Peter*. But one *Nicostratus*, in this wise abated his pride: *Nay*, quoth he, *thou seemest not to descend frō Hercules, for Hercules destroied euill men, and thou makest good men euil.* And when the *Pharisees* bragged of their *lineage*, how they were of the *kindred & bloud of Abraham*. *Ye*, saith Christ, *seeke to kill me, a man which haue told you the truth, as I heard it from God. Thus Abraham neuer did. Ye are of your Father the deuill, and will needes obey his will.* Iohn 8. 37. 40.

Yet notwithstanding because we wilgrant somwhat to *succession*, tell vs; hath the

Pope alone succeeded *Peter*? And wherein, I pray you? *In what Religion, in what office, in what peece of life hath he succeeded him? What one thing* (tell me) *had Peter euer like vnto the Pope, or the Pope like vnto Peter?* Except peraduenture he will say thus; *That Peter when he was at Rome, neuer taught the Gospel, neuer fed the flocke, tooke away the keyes of the Kingdome of Heauen, hid the treasures of his Lord, sate him downe onely in his Castle of S. Iohn Laterane, and poynted out with his finger all the places & chambers of Purgatory, and kindes of punishments, committing some poore soules to be tormented, & other some again suddenly releasing thence at his owne pleasure, taking*

mony

money for ſo doing.

Or, that hee gaue order to ſay priuate Maſſes in euery corner: or, that he mumbled vp the holy Seruice with a loud voice, and in an vnknown language: or, that he hanged vp the Sacrament in euery Temple, and on euery Altar, and carried the ſame about before him, whither ſoeuer hee went, vpon an ambling ionet, with lights and bells: or, that he conſecrated with his holy Breath, Oyle, Waxe, Wooll, Belles, Chalices, Churches, and Altars: or that he ſold Iubilees, Graces, Liberties, Annoſens, Preuenſions, Firſt fruits, Palles, the wearing of Palles, Bulles, Indulgences, and Pardons: or, that hee called himſelfe by the name of the Head of the Church,

the higheſt Biſhop, the Biſhop of Biſhops, alone moſt holy: Or, *that by vſurpation, he tooke vpon himſelfe the right, and authority ouer other Biſhops Churches:* or, *that hee exempted himſelfe from the power of any ciuil gouernment:* or, *that he maintained warres, and ſet Princes together at variance:* or, *that he ſitting in his chaire, with his Triple crowne full of Labels, with ſumptuous, and Perſian-like gorgeouſneſſe, with his Royall Scepter, with his Diadem of gold, & glittering with ſtones, was carried about, not vpon a Palfray, but vpon the ſhoulders of Noble men.*

Theſe things, no doubt, did *Peter at Rome* in times paſt, and left them in charge to his Succeſſors, as you

ſay

say, from hand to hand: for these things be now adayes done at Rome by the Popes, and bee so done, as though nothing else ought to bee done.

Or contrariwise, peradventure they had rather say thus, that the Pope doth now all the same things, that were knowne Peter did many a day ages: that is, that he runneth up and downe into every Country, to Preach the Gospell, not onely openly abroad, but also privately from house to house.

That he is diligent, and applyeth that businesse in season, and out of season, in due time, and out of time.

That he doth the part of an Evangelist, that he fulfilleth the worke, and Ministery of Christ, that he is the Watch-

man of the house of Israel, receiueth answers and words at Gods mouth: and, euen as he receiueth them, so deliuereth them ouer vnto the people: That he is the Salt of the earth: that he is the Light of the world: that he doth not feed himselfe, but his flocke; that he doth not intangle himselfe with the worldly cares of this life: that he doth not vse a Soueraignty ouer the Lords people: that he seeketh not to haue other men minister vnto him, but himselfe rather ministreth vnto others: that hee taketh all Bishops as Equals: that hee is Subiect to a Prince, as to a person sent from God: that he giueth to Cæsar, that which is Cæsars: and that he, as the Old Bishops of Rome did without contradiction, called the Em-

Emperour his gracious Lord. Vnleſſe therefore the *Popes* doe the like now adayes, as *Peter* did, there is no cauſe at all, why they ſhould glory ſo much of *Peters* name, and of his *Succeſſion.*

Much leſſe cauſe haue they to complaine of our departing, and to call vs againe to be *fellowes*, and *friends* with them, and to beleeue, as they beleeue. Men ſay, that one "*Cobilon a Lacedemonian*, "when he was ſent *Embaſ-* "*ſadours* to the *King of the* "*Perſians*, to treat of a "league, and found by "chance them of the Court "playing at dice, he retur- "ned ſtraight way home a- "gaine, leauing his meſſage "vndone. And when hee "was asked, why hee had

"slacke to doe the things "which hee had receiued "by publike Commission "to do, he made answer, he "thought it should be a "great reproach to his Cō- "mon-wealth, to make a "league with Diuers. But, if wee should content our selues to returne to the *Pope* and to his *Errours*, and to make a conenant, not onely with *Diuers*, but also with men farre more vngracious, and wicked than any *Diuers* be: besides that, this should be a great blot to our good name, it should also be a very dangerous matter, both to kindle Gods wrath against vs, and to clog, and condemne our owne soules forever.

For of very truth, we haue de-

departed from him, whom we saw had blinded the whole world this many a hundred yeere from him, who too farre presumptuously was wont to say, *He could not erre*, and, whatsoeuer he did, *No mortall man had power to condemne him; neither King nor Emperour, nor the whole Clergy*, nor yet all the people in the world together, no though he should carry away with him a thousand *soules into hel*. From him who tooke vpon him power to command, not onely *men*, but euen *the Angels of God*, to goe, to returne, to leade Soules into *Purgatory*, & to bring them backe againe, when hee list himselfe: *who* (*Gregory* saith) *without all doubt, is the very fore-*

fore-runner, and ſtandard bea-rer of Antichriſt, and hath vtterly forſaken the Catholike Faith: From whom alſo theſe ring-leaders of ours, who now with might and maine reſiſt the Goſpell, and the truth, which they know to be the truth, haue ere this departed euery one of their owne accord and good will: and would euen now alſo gladly depart from him againe, if the note of *inconſtancy*, and *ſhame*, and *their owne eſtimation* among the people, were not a let vnto them. In concluſion, wee haue departed from him, to whom we were not bound, and who had nothing to ſay for himſelfe, but onely, I know not what *vertue* or *power of the place where he* dwel-

dwelleth, and a continuance of succession.

And, as for vs, we of all others haue most iustly left the *Pope*. For our *Kings*, yea euen they, which with greatest reuerence did follow, and obey the *Authority* and *Faith* of the *Bishop of Rome*, haue long since found, and felt the yoke, and Tyranny of their kingdome. For the *Bishops of Rome* sometime tooke the crown from the head of our *King Henry the second*, and compelled him to put aside al his *Princely estate*, and *Maiesty*, and like a *meere priuate man*, to come vnto their *Legat* with great submission, and humility, so as all his Subiects might laugh him to scorne. More than this; they caused

Bishops and *Monks*, and some part of the *Nobility*, to be in the field against our *King John*, and set all the people at liberty from their oathes, whereby they owed allegeance to their King: at last, wickedly, and most abominably they bereaued the same King, not onely of *Kingdome*, but also of his life. Besides this, they excommunicated, and cursed *King Henry the eighth*, that most famous *Prince*, and stirred vp against him, sometime the *Emperour*, sometime the *French King*: and as much as in them was, put our *Realme* in hazard to haue been a very prey, and spoile vnto the Enemy. Yet were they but fooles, and mad men, to thinke, that either so

so mighty a *Prince* could be afraid with *bugs*, and *rattles*: or else, that so *Noble*, and great a *Kingdome* might so easily, euen at one morsell, be deuoured and swallowed vp.

And yet, as though all this were too little, they would needes haue made all the *Realme tributary* to them, and exacted thence yearely most vniust and wrongfull Taxes. So deere cost vs the friendship of the *Citty of Rome*. Wherefore, if they haue gotten these things of vs by *extortion*, through their *fraud*, and *subtill sleights*, we see no reason, why we may not plucke away the same from them againe, by lawfull wayes, and iust meanes. And if our *Kings* in that

darke-

darkneſſe, and *blindneſſe* of the former times, gaue them theſe things of their owne accord, and liberality, for *Religions* ſake, being moued with a certaine opinion of their *fained holineſſe*: now, when the ignorance and error is eſpied out, may the *Kings* their *Succeſſours* take them away againe, ſeeing they haue the ſame Authority, the *Kings* their *Anceſtours* had before. *For the gift is void, except it be allowed by the will of the giuer: and that cannot ſeem a perfit will, which is dimmed, and hindred by error.*

The Recapitulation of the Apologie.

THus thou ſeeſt, good Chriſtian Reader, It is no new thing, though at this

this day the Religion of Christ be entertained with *despites* and *checks*, being but lately restored, and as it were, comming vp againe anew: for so much as the like hath chanced both to *Christ* himselfe, and to his *Apostles*: yet neuertheleſſe, for feare, thou mayest ſuffer thy ſelfe to bee led amiſſe, and to be ſeduced with theſe exclamations of our Aduerſaries, we haue declared at large vnto thee the very whole manner of our Religion, what our Faith is, of *God the Father*, of his onely *Sonne Ieſus Chriſt*, of the *holy Ghoſt*, of the *Church*, of the *Sacraments*, of the *Miniſtery*, of the *Scriptures*, of *Ceremonies*, and of euery part of Chriſtian beleefe.

We

We haue ſaid, that wee abandon, and deteſt, as *plagues* and *poyſons*, all thoſe old *Hereſies*, which either *the ſacred Scriptures*, or the *ancient Councels* haue vtterly condemned: that wee call home againe, as much as in vs lieth, *the right Diſcipline of the Church*, which our Aduerſaries haue quite brought into a poore, and weake caſe: That wee puniſh *all licentious neſſe of life*, and *vnruline ſſe of manners*, by the old and long continued Lawes, and with as much ſharpneſſe, as is conuenient, and lyeth in our power: That wee maintaine ſtill the ſtate of kingdomes, in the ſame condition, and ſtate of honour, wherein we found them, without any diminution

tion or alteration, reseruing vnto our Princes their *Maiesty*, and *worldly preheminence* safe, and without impairing, to our possible power: That we haue so gotte̅ our selues away from that Church, which they had made *a den of theeues*, and wherein nothing was in good frame, or once like to the *Church* of God, and which, by their owne confessions, had erred many wayes; euen as *Lot* in times past gat him out of Sodome, or *Abraham* out of Chalde, not vpon a desire of contention, but by the warning of God himselfe: And that wee haue searched out of the holy Bible, which we are sure, cannot deceiue vs, *one sure forme of Religion*, and haue returned

ned againe vnto *the Primitiue Church of the ancient Fathers and Apostles*, that is to say, to the ground, and beginning of things, vnto the very foundations, and headsprings of Christs Church.

Neither haue wee tarried in this matter for authority, or consent of the *Tridentine Councell*, wherein we saw nothing done vprightly nor by good order: where also euery body was sworne to the maintenance of one man: where Princes Embassadors were contemned: where not one of our Diuines could be heard, and where parts taking, and ambition was openly, and earnestly procured and wrought: but as the holy Fathers in former time, and

as

as our predeceſſours haue commonly done, we haue reſtored our Churches by a *Prouinciall Conuocation*, and haue cleane ſhaken off, as our duty was, the yoke and tyranny of the Biſhop of Rome, to whom we were not bound: who alſo had no manner of thing like, neither to *Chriſt*, nor to *Peter*, nor to an *Apoſtle*, nor yet like to any *Biſhop* at all. Finally, we ſay, that we agree amongſt our ſelues, touching the whole iudgement, and chiefe ſubſtance of *Chriſtian Religion*, and with one mouth, and with one ſpirit do worſhip *God*, and the *Father of our Lord Ieſus Chriſt*.

Wherefore, O Chriſtian, and godly Reader, for ſo much as thou ſeeſt the reaſons,

sons, and causes, why wee haue restored Religion, and why we haue forsaken these men, thou oughtest not to maruaile, though we haue chosen to obey our *Master Christ*, rather than *men*. S. *Paul* hath giuen vs warning *that we should not suffer our*
Rom.16.17 *selues to be carried away with such sundry learnings, and to flee their companies*, specially such, as *would sow debate and variance, cleane contrary to the Doctrine, which they had receiued of Christ, and the Apostles.*

Long sithence haue these mens crafts, and treacheries decayed, and vanished, and fled away at the sight, and light of the Gospell, euen as the Owle doth at the Sunne rising. And albeit their trumpery

trumpery be built vp, and reared as high as the skie, yet euen in a moment, and as it were of it selfe, falleth it down again to the groūd, and commeth to nought.

For you must not thinke, that all these things haue come to passe *by chance*, or *at aduenture*: It was *Gods pleasure*, that, against all mens wils well nigh, the Gospell of Iesus Christ should bee spred abroad throughout the whole world at these dayes. And therefore men following Gods Commandement, haue of their owne free will resorted vnto the *Doctrine of Iesus Christ*.

And, for our parts, truely we haue fought hereby, neither *glory*, nor *wealth*, nor *pleasure*, nor *ease*. For there

is

is plenty of all these things with our Aduersaries.

And, when wee were of their side, we enioyed such *worldly commodities* much more liberally, and bountifully, than we doe now.

Neither doe wee eschew *Concord* and *Peace*. But, to haue peace with man, wee may not bee at warre with God. The name of *Peace* is *a sweet, and pleasant thing*, saith *Hilarius*: But yet beware, saith he, *Peace is one thing, and bondage is another*. For, if it should so bee, as they seeke to haue it, *that Christ should be commanded to keepe silence, that the Truth of the Gospell should be betrayed, that horrible errors should be cloked, that Christian mens eyes should bee bleared*, and that

Peace must be sought with the preseruation of Truth.

and that they might be ſuffered to conſpire openly againſt God: this were not a *peace*, but a moſt *vngodly* couenãt *of ſeruitude. There is a peace*, ſaith *Nazianz. that is vnprofitable: againe, there is a diſcord*, ſaith he, *that is profitable.* For we muſt conditionally deſire *peace*, ſo far as is lawfull before God, and ſo far, as we may conueniently. For otherwiſe, Chriſt himſelfe brought *not peace into the world*, but *a ſword.*

Wherefore, if the Pope will haue vs reconciled to God: *For, from thence*, ſaith "*Cyprian, ſpring Schiſmes,* "*and Sects, becauſe men ſeeke* "*not the Head, and haue not* "*their recourſe to the Foun-* "*taine* (of the Scriptures) *and* "*keepe not the Rules giuen by*

R. *the*

"the heauenly Teacher: For, "saith he, *that is no peace, but* "*war: neither is he ioyned vn-* "*to the Church, which is seue-* "*red from the Gospell.* As for these men, they vse to make a merchandize of the name of peace. For that Peace, which they faine would haue, is only *a rest of idle bellies.* They, and we might easily bee brought to attonement, touching al these matters, were it not that *Ambition, Gluttony,* & *excesse* doth let it. Hence commeth their *whining*: their heart is on their *halfepeny*. Out of doubt their clamours, and stirres be to none other end, but to maintaine more shamefully, and naughtily ill gotten goods.

Tit. 1. 12.

Now adayes the *Pardoners* com-

complaine of vs, the *Dataries*, the *Popes Collectors*, the *Bawds*, and others which thinke *gaine to bee godlineſſe*, and ſerue *not Ieſus Chriſt, but their owne bellies*. Many a day agoe, and in the old world, a wonderful great aduantage grew hereby to theſe kindes of people. But now, they reckon, al is loſt vnto them, that Chriſt gaineth. The Pope himſelfe maketh a great complaint at this preſent, *that Charity in people is waxen cold*. And why ſo, trow ye? Forſooth, becauſe his profits decay more and more. And for this cauſe doth he hale vs into hatred, all that euer he may, laying lode vpon vs with deſpiteful railings, and condemning vs for *Heretickes*, to the end,

Rom. 16. 18

they, that vnderſtand not the matter, may think there be no worſe men vpon earth than wee be. Notwithſtanding, in the meane ſeaſon wee are not aſhamed in this behalfe: neither ought wee to be aſhamed of the *Goſpel*: For we ſet more by the *Glory of God*, than we doe by *the eſtimation of men*. Wee are ſure, al is true, that we teach, and wee may not either goe againſt our own conſcience, or beare any witneſſe againſt God. For, if we deny any part of the Goſpell of Ieſus Chriſt before men, he on the other ſide will deny vs before his Father. And if there bee any that will ſtill be offended, and cannot endure Chriſts Doctrine, ſuch ſay we, *be blind, and Leaders:*

Mat. 15.14

eſſ

of the blind: the truth neuertheleſſe muſt bee preached, and preferred aboue all: and we muſt with patience wait for Gods Iudgement.

Let theſe folke, in the meane time take good heed, what they doe, and let them be well aduiſed of their own Saluation, and ceaſe to hate, and perſecute the Goſpell of the Sonne of God, for feare leaſt they feele him once a redreſſer, and reuenger of his owne cauſe. God will not ſuffer himſelfe to be made a mocking ſtocke. The world eſpieth a good while agoe, what there is a doing abroad. This flame, the more it is kept downe, ſo much the more with greater force and ſtrength doth it breake out, and flye

abroad. The vnfaithfulnes of men ſhall not diſapoint Gods faithfull promiſe. And, if they ſhall refuſe, to lay away this *their hardnes of heart*, and *to receiue the Goſpell of Chriſt*, then ſhall *Publicans* and *ſinners* goe before them into the Kingdom of Heauen.

Mat. 21, 31

His praier

God, and the Father of our Lord Ieſus Chriſt, open the eyes of them all, that they may be able to ſee that bleſſed hope, whereunto they haue been called: ſo as we may altogether in one, glorifie him alone, who is the true God, & alſo that ſame Ieſus Chriſt, whom hee ſent downe to vs from heauen: vnto whom with the Father, and the holy Ghoſt, be giuen all Honour and Glory euerlaſtingly. So be it.

FINIS.

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THE APOLOGY OF THE Church of ENGLAND.

With a briefe and plaine declaration of the true Religion professed and vsed in the same.

Published by the most Reuerend Father in GOD

IOHN IVEL,

Bishop of SALISBVRY.

ROM. 1.

I am not ashamed of the Gospell of Christ: it is the power of God vnto saluation to euery one that beleeueth.

LONDON,
Printed by [illegible]
1639.

To the right reuerend Father in God, *Iohn Iuell* Bishop of Sarisbury, *P. Martir* wisheth grace and peace.

BY meanes of the Bishop of London (Right Reuerend Father, & my Honourable good Lord) I attained vnto a coppy of your Book of the Apology of the Church of England, which before was vnknowne both to me and my Country-men. The [illegible] thereof in your last writings you rather secretly and touch than manifestly expresse. But vnable to compasse so far a iourney it could not come [illegible] to vs before the Calends of August [illegible]

of place importeth us. The same not only was pleasing vnto me, to whom all your labours and endeauours are most acceptable, and absolutely satisfied me in all ample manner: but it was so grateful & welcome to my brethren, Bullinger and his sonnes, as also to Gualther and Wolphius themselues, to whom it seemed so euery way wise, wonderfull and eloquent, as they make no end of commendation of it, adiudging, that neuer any Booke of this time was euer more accurately and perfectly penned. This felicity of your wit, this reedification of the Church of God, this singular ornament of the state of England, [illegible] congratulate, [illegible] [illegible]

you, howbeit we haue a speciall good cause, yet in regard of the aduerse multitude, very few there be who are found to mannageit: & the cōtrary side seem to be so vigilāt, as by their subtil emliting & sophisticall contorting, they creepe into the applause and popular approbation of the ruder multitude. I speak of Staphylus, Hosius, & such like the stout champions & defendants of our times, of Papisticall fictions. Wherefore since now by your most learned & elegant Apology, you haue giuē vrsuch encouragement, know assuredly that all good & learned men beare that opinion of you, that during your life the truth of Gods word, whē soeuer violated by malignāt aduersaries, cannot escape vnpunished. For mine onne part, I ioy [illegible]

that day, wherein you haue
been the Father of such a fa-
mous renowned child. God our
heauenly Father of his great
goodnesse grant, that you may
be fruitfull continually in this
kind, and bring forth many
children.

The

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AN APOLOGIE, OR ANSWERE in Defence of THE CHVRCH OF ENGLAND.

PART I.

Of the True Religion professed and vsed in the Church of England: with a briefe relation, what opposition the Truth and True Religion hath in all times met with in all ages.

THat hath been an old complaint, euen from the first time of the Patriarkes and Prophets, and confirmed by the writings & testimo-

Tertul in Apolog. True Religion was alwayes slandred among mē.

nies of euery age, *that the Truth wandereth (here and there as a strāger in the world) and doth readily finde enemies and slanderers amongst those that know her not.* Albeit perchance this may seem vnto som a thing hard to be beleeued, I meane to such as haue scant well and narrowly takē heed therunto, specially seeing all mankind of natures very motion without a Teacher, doth couet the truth of their owne accord and seeing our Sauior Christ himselfe, when he was on earth, would bee called *the Truth*, as by a name most fit to expresse all his diuine Power. Yet wee, which haue been exercised in the holy Scriptures, and which haue both read and seen what hath happened to

Christ is Truth. Iohn 14.6.

Truth resisted at all times.

godly men commonly at all times, what to the *Prophets*, to the *Apostles*, to the *holy Martyrs*, and what to *Christ* himselfe: with what rebukes, reuilings and despights, they were continually vexed, whiles they here liued, and that onely *for the truths sake*: we (I say) do see, that this is not onely no new thing, or hard to be beleeued, but that it is a thing already receiued and comonly vsed from age to age.

Nay truely, this might seeme much rather a meruaile, and beyond all beliefe, if the diuell, *who is the father of lyes, and enemy to all truth*, would now vpon a sudden change his nature and hope, that *truth* might otherwise be suppressed, than by belying

ing it: or that he would begin to establish his owne kingdome by vsing now any other practices, than the same, which he hath euer vsed from the beginning. "For since any mans remē-"brance, we can scant finde "one time, either when Re-"ligion did first grow, or "when it was setled, or whē "it did first afresh spring "vp againe, wherein *Truth* and *Innocency were not by all vnworthy meanes, and most despitefully intreated.* Doubtlesse the diuell well seeth, that so long as *truth* is in good safety, himself cannot be safe, nor yet maintain his owne estate.

For, letting passe the ancient *Patriarches* and *Prophets*, who, as we haue said

had no part of their life free from contumelies and slanders: We know, there were certaine in times past, which said and commonly preached, *that the old ancient Iewes (of whom we make no doubt but they were the worshippers of the onely and true God) did worship either a Sow or an Asse in Gods stead, and that all the same Religion was nothing else, but sacrilege, and a plaine contempt of all godlinesse.* We know also, that the Sonne of God, our Saviour *Iesus Christ*, when hee taught the truth, was counted a *Sorcerer*, and an *Enchaunter*; a *Samaritane*, *Beelzebub*, a deceiver of the people, a *Drunkard*, and a *Glutton*. Againe, who wotteth not what words were

Slandring the truth is ancient.

Cornel. Tacit. Annal. lib. 15.

Tertul. in Apolog.

Iohn 8. 48.

Mat. 10. 25.

27.

Iohn 7. 12.

Mat. 11. 19.

see also euen at that time, that errours were crept into the Church, and wished for the amendment of them.

And what maruell if the Church were then carried away with errors in that time, specially, when neither *the Bishop of Rome*, who then only ruled the roſt, nor almoſt any other, either did his duty, or once vnderſtood what was his duty? for it is hard to be beleeued, whiles they were idle, and faſt aſleepe, that the Diuell alſo, all that while, either fell aſleepe, or elſe continually lay idle. For how they were occupied in the meane time, and with what faithfulneſſe they took care of Gods Houſe, though wee hold our peace, yet, I pray you, let them heare

Bernard,

Bernard, their owne friend. The *Bishops* (saith he) *who now haue the charge of Gods Church, are not Teachers, but Deceiuers: They are not Feeders, but Beguilers: They are not Prelates, but Pilats.* These words spake *Bernard*, of *that Bishop*, who named himselfe *the Highest Bishop of all*, and of the *other Bishops*, likewise, which then had the place of gouernment. *Bernard was no Lutheraue, Bernard was no heretique:* hee had not forsaken the *Catholique Church*: yet neuertheleſſe, hee did not let to call the *Bishops* that then were, *Deceiuers, Beguilers, and Pilates*. Now, when the people was openly deceiued: and Christian mens eyes were craftily bleared: and *Pilate* sate in Iudgement place,

place, and condemned Christ, and Christ his members to sword and fire. O good Lord, in what case was *Christs Church* then? But yet tell mee of so many, and so grosse errors, what one error haue these men at any time reformed?

But, forasmuch as these men auouch the vniuersall possession of the *Catholique Church*, to be their owne, and call vs *Heretiques*, because we agree not in iudgement with them; let vs know, I beseech you, *what proper marke and "badge hath that Church of "theirs, whereby it may be "knowne, to be the Church of "God.*

Yewis it is not so hard a matter to finde out Gods Church, if a man will seeke

it

is earnestly and diligently, and as hee should; For the Church of God is set vpon a high and glorious place, in the top of an Hill, and built vpon the foundation of the Apostles and Prophets: There (saith Augustine) let vs seeke the Church, there let vs trie our matters.

Eph. 2. 20.

August De vnitate Eccles. Cathol.

And, as hee saith againe in another place; The Church must be shewed out of the Holy and Canonical Scriptures: And that, which cannot be shewed out of them, is not the Church.

Yet for all this, I wot not how, whether it be for feare, or for conscience, or desire of victorie, these men alwaies abhorre, and shie the word of God, euen as a theese shuns the gallows. And no

wonderfully; For, like as men say, the *Cantharus* by and by perisheth, and dieth as soone as it is laid in Balme, notwithstanding, Balme be otherwise a most sweete smelling ointment: even so these men well see, their owne matter is damned, and destroyed in the *Word of God*, as if it were in poyson.

Eph. 2. 10.

August. De-vorat. Ecclesi. Cathol.

Therefore the *Holy Scriptures*, which our Saiour Iesus Christ did not onely vse for *authority* in all his speech, but did also at last *seale* vp the same with his *owne blood*, these men, to the intent they might with lesse businesse driue the people from the same, as from a thing *dangerous* and *deadly*, haue vsed to call them a *harp Letter*, *uncertaine*, *vnprofitable*, *double*, *killing*,

The Papists doe deface the Scriptures.

Albertus Pighius in controuer. De Eccles.

saying, and deeds: which seemeth to vs all one, as if they should say, *The Scriptures serue to no purpose, are of good to nothing at all.*

Here-vnto they adde a Similitude not very agreeable, how the Scriptures be like to a *Nose of waxe, or a Shipmans Hose*: how they may be fashioned, and plyed all manner of waies, and serue all mens turnes.

Woteth not the *Bishop of Rome*, that these things are spoken by his owne *Diuines*? or vnderstandeth he not, hee hath such Champions to fight for him? Let him harken then how nobly, and how godly one *Hosius* writeth of this matter, a *Bishop in Poland*, as hee testifieth of himselfe: a man doubtlesse

well ſpoken, and not vnlearned, and a very ſharpe and a ſtout maintainer of that ſide.

Thou will maruell, I ſuppoſe, how any good man could either conceiue ſo *wickedly*, or write ſo *deſpitefully* of thoſe words which hee knew proceeded from *Gods mouth*, and ſpecially in ſuch ſort, as hee would not haue it ſeeme his owne *priuate opinion* alone, but the *common opinion* of all that band. He diſſembleth, I grant you indeed, and hideth what hee is, and ſetteth forth the matter ſo, as though it were not he, and his ſide, but the *Zwinckefeldian Heretiques*, that ſo did ſpeake. *Wee* (ſaith hee) *will bid away with the ſame Scriptures, whereof we ſee brought, not only diuers, but alſo contra-*

ry Interpretations: And we will heare God speake, rather than we will resort to the naked Elements, or bare words of the Scriptures, and appoint our saluation to rest in them. It behooueth not a man to be expert in the Law and Scripture, but to be taught of God. It is but lost labor, that a man bestoweth in the Scripture. For the Scripture is a Creature, and a certaine bare Letter.

Hosius De Expresso Verbo Dei.

This is *Hosius* saying, vttered altogether with the same Spirit, and the same minde, wherewith in times past the *Heretiques Montanus* and *Marcion* were moued, who, as it is written of them, vsed to say, when with contempt they reiected the holy Scriptures, that themselues knew many moe, and better things,

than either Christ, or the Apostles euer knew.

What then shall I say here, O yee *principall pests* of Religion, O yee *Archgouernours* of Christs Church: is this that your reuerence which yee giue to Gods Word? The holy Scriptures which S. *Paul* saith *came by the inspiration of God*, which God did comend by so many *miracles*, wherein are the most perfit printe of Christs owne steps, which all the holy Fathers, Apostles, and Angells, which Christ himselfe, the Sonne of God, as often as was needfull, did alledge for testimony and proofe: will yee, as though they were vnworthy for you to heare, bid them auant? That is, will yee chioyne God to keepe

2 Tim. 3. 16.

silence,

silence, who speaketh to you most cleerely by his owne mouth in the Scriptures? Or, that [illegible] S. Paul saith, *we are reconciled to God*; and which the Prophet *David* saith, *is holy, and pure, shall last for ever*, will yee call that but a *bare and dead Letter*? Or, will yee say, that all our labour is lost, which is bestowed in that thing which Christ hath commanded vs *diligently to search*, and to haue euermore before our eyes? And will yee say, that Christ and the Apostles meant with *subtilty* to deceiue the people, when they exhorted them to reade the *holy Scriptures*, that therby they might flow in all brisedome and knowledge? No marvell at all, though

2 Cor. 5. 19.
Psal. 12. 6. 19. 8.
Ioh. 5. 39.

these men despise vs, and all our doings, seeing they set so little by God himselfe, and his infallible sayings. Yet was it but want of wit in them, to the intent they might hurt vs, to doe so extreme iniury to the Word of God.

But *Hosius* will here make exclamation, and say, that we doe him wrong, and that these be not his own words, but the words of the *Heretike Zuenckefeldius*. But how then, if *Zuenckefeldius* make exclamation on the other side, and say, that the same very words be not his, but *Hosius* owne words? For tell mee, where hath *Zuenckefeldius* euer written them? Or, if he haue written them, and *Hosius* haue iudged the same

to be wicked, why hath not *Hosius* spoken so much as one word to confute them? How soeuer the matter goe, although *Hosius*, peraduenture, will not allow of those words, yet he doth not disalow the meaning of the words. For, we neere in all Controuersies, and namely, touching the vse of *the Holy Communion vnder both kinds*, although the words of *Christ* be plaine and euident, yet doth *Hosius* disdainfully reject them, as no better, than *cold and dead Elements*; and commandeth vs to giue faith to certaine *new Lessons*, appointed by his Church, and to, I wote not what, Reuelations of the holy Ghost.

And *Bighius* saith, *Men ought not to beleeue, no, not the*

most cleare and manifest words of the Scriptures, unless the same be allowed for good by the Interpretation and Authority of the Church. Whereby hee meaneth the Church of Rome.

And yet, as though this were too little, they also burne the holy Scriptures, as in times past wicked King *Iehoiakim*, or as *Antiochus*, or *Maximinus* did, and are wont to name them *Heretiques Bookes*. And out of doubt, as it seemeth, they would doe as *Herod* in old time did in Iewry, that hee might with more surety keepe still his vsurped dominion. Who being an *Idumean* borne, and a stranger to the stocke and kindred of the *Iewes*, and yet couetting much to be taken for a *Iew*, to the end

Impiety against the holy Scriptures.

Euseb. lib. 1. cap. 7.

[illegible] right [illegible] his Posterity the Kingdome of that Country, which he had gotten of *Augustus Cæsar*, he commanded all the [illegible] and [illegible] to be burnt, and made out of the way, so that there should remaine no record, whereby it might be knowne to them that came after, that he had an *Aulu* in blood: whereas even from *Abraham's* time these Monuments had been safely kept amongst the *Iewes*, and laid up in their treasury, because in them it might easily, and most assuredly be found of what lynage every one did descend. So (in good faith) doe these men, when they would have all their owne doings in estimation, as

though they had beene deliuered to vs, euen from the *Apostles*, or from *Christ himselfe*: to the end there might be no where found any thing able to conuince such their dreames, and lies either they burne the *Holy Scriptures*, or else they craftily conueigh them from the people.

Very tightly, and aptly doth *Chrysostome* write against these men. *Heretiques*, saith he, *shut vp the gates against the Truth: for they know full well, if the gate were open, the Church should be none of theirs.*

Theophylact also, *Gods word*, saith he, *is the Candell, whereby the Theefe is offered.*

And *Tertullian* saith, The *Holy Scripture manifestly finds*

out

out the fraud and theft of Heretiques. For why doe they hide, why doe they keepe vnder the Gospell, which *Christ* would haue preached aloud from the house top? Why whelme they *that light* vnder a *bushell*, which ought to stand on the Candlestick?

Why trust they more to the *blindnesse* of the *vnskilfull multitude*, and to *ignorance*, than to the *goodnesse of their cause*?

Thinke they their sleights are not already perceiued, and that they can walke now vnespied, as though they had *Gyges* ring to *goe inuisibly by*, vpon their finger? No, no.

All men see now well, and well againe, what good stuffe is in that chest of the *Bishop of Romes bosome*. This thing

alone

alone of it selfe may be an argument sufficient, that they worke not vprightly and truely.

Worthily ought that matter seeme suspicious, which fleeth triall, and is afraid of the light: *For hee that doth evill, as Christ saith, seeketh darknesse, and hateth the light.* Ioh. 3. 20. *A conscience that knoweth it selfe cleare, commeth willingly into open shew, that the workes which proceed of God may be seene.* Neither be they so very blinde, but they see this well enough, that their kingdome straitway is at a point, if the *Scriptures* once have the vpper hand: and that, like as men say, the *Idols of dwelt* in times past, of whom men in doubtfull matters were then woot to receive

answers,

answers, were suddenly striken dumbe at the sight of Christ, when hee was borne, and came into the world: euen so they see, that now all their subtile practices will soone fall downe headlong, euen vpon the sight of the Gospell. For *Antichrist* is not ouerthrowne, but by *the brightnesse of the comming of Christ.*

2 Thes. 2. 8.

As for vs, we runne not for succour to *the fire*, as these mens guise is, but wee run to *the Scriptures*: neither doe wee reason with the *Sword*, but with the *Word of God*: and therewith, as saith *Tertullian*, *doe feed our Faith: by it doe we stirre vp our hope, and strengthen our confidence.*

The authority of GODS Word.

For wee know, that the Gospell of *Iesus Christ is the*

power

power of God vnto saluation, and that therein consisteth eternall life. And as *Paul* warneth vs, *wee doe not heare, no, not an Angel of God, though he come from Heauen*, if hee goe about to pull vs from any part of this Doctrine. No, as the right holy man *Iustinus Martyr* saith of himselfe, *We would not beleaue God himselfe, in case he would teach vs another Gospell.*

Gal. 1. 8.

For, where these men bid the holy *Scriptures* away, as *dumbe* and *fruitlesse*, and procure vs to come to *God himselfe* rather, who speaketh in the *Church*, and in their *Councells*, that is to say, to beleaue their *fansies* and *opinions*: this way of finding out the Truth is very vncertaine, and exceeding dangerous,

rous, and in manner a *fantasti-*
call and *wad way*, and by no
meanes allowed of the *Holy*
Fathers.

Chrysostome saith, *There be*
many oftentimes, which boast
themselues of the holy Ghost:
but truly, whose speake of their
owne head, doe falsely boast that
they haue the Spirit of God. For
like as, saith he, *Christ denied*
hee spake of himselfe, when hee
spake out of the Law, and Pro-
phets, euen so now, if any thing
be pressed vpon vs in the name
of the holy Ghost, saue the Gos-
pell, we ought not to beleeue it.
For as Christ is the fulfilling of
the Law and Prophets, so is the
holy Ghost the fulfilling of the
Gospell. Thus farre goeth
Chrysostome.

PART

PART V.

Which containeth Answers and Obiections of Fathers and Councells.

BVt here, I looke, they will say, though they haue not the *Scriptures*, yet it may chance, they haue the *Ancient Doctors*, and the *Holy Fathers* with them. For this is a high bragge, they haue euer made, how, *that all Antiquity, and a continuall Consent of all ages doe make on their side*: and that all our cases be but *New*, and *yester-daies worke*, and vntill these few late yeeres were neuer heard of.

Questionlesse, there can nothing be more spitefully spoken against the Religion of

of God, than to accuse it of *Novelty*, as a matter lately found out. For, as there can be no change in God himself, so ought there to be no change in his Religion.

Yet, nevertheless, wee were not by what meanes, but wee have even seene it come so to passe from the first beginning, that as often as God did give but some light, and did open his Truth vnto men, though the Truth were not only of *greatest Antiquity*, but also from *Everlasting*, yet of wicked men, and of the Adversaries, it was called *Newfangled*, and of late deuised. That vngracious and blood-thirsty *Haman*, when hee sought to procure the King *Assuerus* displeasure against the *Iewes*, vsed this accu-

Esther. 3. 8 accusations against them: *Thou hast here* (saith hee) *a kinde of people that vseth certaine new Lawes of their own, but stiffe-necked and rebellious against all thy Lawes.* When

Act. 17. 19. *Paul* also beganne first to preach, and expound the *Gospell* at *Athens*, he was called *a tidings bringer of new Gods*: as much to say, as of a *New Religion*. For (said the *Athenians*) may we not know of thee, what *New Doctrine* this is?

Celsus likewise, when hee of set purpose wrote against Christ, to the end hee might more scornefully scoffe out the *Gospell* by the name of

Origen contra Celsum. *Nouelty*, *What* (saith he) *hath God after so many ages now at last, and so late bethought himselfe?* *Eusebius* also writeth, that

that the Christian Religion from the beginning, for very spite, was called Νέα καὶ ξένη, that is to say, *New*, and *Strange*. After like sort, these men condemne all our matters, as *strange*, and *new*; but they will haue their owne, whatsoeuer they are, to be praised as things of long continuance.

Euseb. lib. 1. cap. 4.

Wherein they doe much like to the *Coniurers*, and *Sorcerers* now adaies, who working with *diuells*, vse to say, they haue their *books*, and all their holy and *bid Mysteries* from *Athanasius*, *Cyprian*, *Moses*, *Abel*, *Adam*, and from the *Archangel Raphael*; to the end, that their cunning being thought to come from such *Patrons*, and *Founders*, might be iudged more *high* and

and *Holy*. After the same manner these men, because they would haue their own *Religion*, which, *they themselues*, and that not long since haue brought forth into the world, to be the more easily, and rather accepted of foolish persons, or of such, as cast little, where about they, or others doe goe; they are wont to say, they had it from *Augustine*, *Hierome*, *Chrysostome*, and from *Christ himselfe*. Full well know they, that nothing is more in the peoples fauour, or better liketh *the common sort*, than these names.

But how, if the things which these men are so desirous to haue seeme *New*, be found of greatest *Antiquity*? Contrariwise, how if all the

thing

things well nigh, which they so greatly set out with the name of *Antiquity*, hauing beene well and throughly examined, be at length found to be but *New*, and deuised of very late? Soothly, to say, no man that hath a true and right consideration, would think the *Iewes lawes* and *ceremonies to be new indeed*, for all *Hamams* accusation. For they were grauen in very ancient Tables of greatest *Antiquity*. And although many did take *Christ* to haue swerued from *Abraham*, and the old Fathers, and to haue brought in a certaine *new Religion* in his owne name, yet answered he them directly: *If yee beleeued Moses, yee would beleeue me also. For my Doctrine is not so new,*

as you make it. For *Moses*, an Author of *greatest Antiquity*, and one to whom yee gave all honour, *hath spoken of mee*. Saint *Paul* likewise. Though the *Gospell of Iesus Christ* be of many counted to be but *new*, *yet hath it* (saith hee) *a testimony most old, both of the Law and of the Prophets*. As for *our Doctrine*, which wee may more rightly call *Christs Catholike Doctrine*, it is so far off from *new*, that *God*, who is above all most ancient, and the *Father of our Lord Iesus Christ*, hath left the same vnto vs in the *Gospel*, in the *Prophets and Apostles* works, being monuments of *greatest age*. So that no man can now think our Doctrine to be *new*, vnlesse the same thinke, eyther the *Prophets* Faith, or the

the *Gospel*, or else *Christ himselfe* to be *New*.

And as for their *Religion*, if it be of so long continuance, as they would haue men weene it is, why doe they not proue it so by the examples of the *Primitiue Church*, and by the *Fathers* and *Councells of old times*? Why lieth so *ancient* a cause thus long in the *dust*, destitute of an *Aduocate*? *Fire* and *Sword* they haue had alwaies ready at hand: but as for the *old Councells* and *Fathers*, all Mum, not a word. They did surely against all reason, to beginne first with these so bloody, and extreme meanes, if they could haue found other more easie and gentle waies.

And if they trust so fully to

ries, by Gods only authority.

Yet truly wee doe not despise *Councells*, *Assemblies*, and conferences of *Bishops*, and learned men: neither haue we done, that we haue done altogether without *Bishops*, or without a *Councell*. The matter hath beene treated in open *Parliament*, with long consultation, and before a notable *Synod*, and *Conuocation*.

But touching this *Counsel*, which is now summoned by *Pope Pius*, wherein men so lightly are condemned, being neither called nor heard, nor seene: it is easie to gesse, what we may looke for, or hope of it.

Marian. ad Procopium. In times past, when *Nazianzen* saw in his dayes, how men in such *Assemblies* were so

so blinde and wilfull, that they were carried with *affections*, and laboured more to get the *victory*, than the *truth*; he pronounced openly, *that he never had seene any good end of any Councell.* What would he say now, if hee were alive at this day, and vnderstood the *heaping* and *ioining* of these men? For at that time, though the matter were laboured on all sides, yet the controuersies were well heard, and open errors were put cleane away by the generall voyce of all parts: But these men will neither haue the case to be *freely disputed*, nor yet, how many errours soeuer there be, suffer they any to be *changed*. For it is a common custome of theirs, often, and

shamelessly to boast, that *their Church cannot erre, that in it there is no fault, and that they must give place to us in nothing.* Or, if there bee any fault, yet it must be tried by their *Bishops* and *Abbates* onely, because they be the *Directours* and *Rulers* of matters: for that they bee the *Church of God*, *Aristotle* saith, a *City cannot consist of Bastards*: Now whether the *Church of God* may consist of these men, let themselves consider. For doubtlesse, neither be their *Abbates*, *Abbates* indeed, nor their *Bishops* such *natural right Bishops* as they ought to be.

But grant, they bee the *Church*: let them be heard speake in *Councels*: let them alone

alone haue authority, to giue consent: yet in old time, when the Church of God (if ye will compare it with their church) was very well gouerned, both *Elders*, and *Deacons*, as saith *Cyprian*, and certaine also of the common people were called thereunto, and made acquainted with *Ecclesiastical matters*.

But, I put case, these *Abbatis* and *Bishops*, haue no knowledge: what if they vnderstand nothing, what *Religion* is, nor how wee ought to thinke of God? I put case, the pronouncing, and ministring of the Law bee decayed in *Priests*, and good counsell faile in *Elders*, and as the Prophet *Micheas* saith, *The night be vnto* Mich 3. 6.

them, in stead of a vision, cold darkenesse in stead of Prophesying. Or, as Esaias saith, What if all the watchmen of the City be become blind? What if the Salt have lost his proper strength and savour, and as Christ saith, be good for no use, save to be cast with the casting into the dunghill? Well, yet then, they will bring all matters before the Pope, who cannot erre. To this I say, first it is a madness to think, that the holy Ghost taketh his flight from assembled Councells to runne to Rome, to the end, if the doubt or sticke in any matter, and cannot expound it of himselfe, he may take counsell of some other spirit, I wote not what, that is better learned than himselfe. For if this

Esay 56.10.

Mat. 5.

The Pope is above the Councell.

be true, what needed so many *Bishops*, with so great *charges*, and so far iourneies, to haue assembled their *conuocation* at this present at *Trident*? It had been more wisedome, and better, at least it had been a much nearer, and handsomer way, to haue brought all things rather before the *Pope*, and to haue come straight forth, and haue asked counsell at his *diuine breast*.

Secondly, it is also an vnlawfull dealing, to tosse our matter from so many *Bishops* and *Abbates*, and to bring it at last to the triall *of one onely man*, specially of him, who himselfe is appeached by vs of *haynous* and *foule enormities*, and hath not yet put in his answer; who

hath also aforehand condemned vs without iudgement by order pronounced, and ere euer we were called to be iudged.

How say ye, doe we deuise these tales? Is not this the very course of the *Councell* in these dayes? Are not all things remoued from *the whole holy Councels*, and brought before the *Pope alone*? that as though nothing had been don to purpose, by the iudgments and consents of such a number, hee alone may *adde, alter, diminish, abrogate, annull, allow, remit* and *qualifie*, whatsoeuer hee list? Whose be these then? And why haue the *Bishops* and *Abbates*, in the late *Councell at Trident*, concluded thus in the end, *Sauing alwayes the*

the Authority of the See Apostolique in all things? Or, why doth Pope Paschale write so prouidly of himselfe? As though, saith he, ther were any generall Councell able to prescribe a Law to the Church of Rome: whereas all Councels both haue been made, and haue receiued their force, and strength by the authority of the church of Rome: and in ordinances made by Councels, is euer plainely excepted the authority of the Romane Bishop. If they will haue these things allowed for good, why bee Councels called? But if they command them to be void, why are they left in their Books, as things allowable?

De Electio. & Electi potest. signi-cati.

But be it so, let the Bishop of Rome alone be aboue all

Coun-

Councils, that is to say, let some one part bee greater than the whole: let him be of greater power, let him be of more wisedome than all his: and in spite of *Ieromes* head, *let the authority of one Citty bee greater than the authority of the whole world.*

Ieroms ad Augrium.

How then, if the *Pope* hath seene none of these things, and hath never read, either the *Scriptures*, or the old *Fathers*, or yet his own *Councels*? How if he favour the *Arians*, as once *Pope Liberius* did? Or have a wicked, & detestable opinion *of the life to come*, and *of the immortalitie of the soule*, as *Pope Iohn* had but fewe yeeres since? Or, to encrease his own dignitie, doth now corrupt other Councels, as pope *Zosimus*

mus corrupted the Councell holden at *Nice* in times past? & doe say, that those things were deuised and appointed by the holie Fathers, which neuer once came into their thoughts. And, to haue the full sway of Authoritie, doe wrest the Scriptures, which thing, as *Cusanus* saith, is an vsuall custome with the Popes? How if he haue renounced the *Faith of Christ*, and become an Apostata, as *Lyranus* saith, many Popes haue been? Yet for all this, shall the *Holy Ghost*, with turning of a hand, knock at his breast, and then whether he will or no, yea and wholly against his will, kindle him a light, so as hee may not erre? Shall he straight way be the *head-spring* of all

right

night, and shall all the treasures of wisedome and vnderstanding be found in him, as it were laid vp in store? or, if these things be not in him, can he giue a right and apt iudgement of so weighty matters? or, if he be not able to iudge, would hee haue, that those matters should be brought before him alone?

What will ye say, if the Popes *Aduocates, Abbates*, and *Bishops*, dissemble not the matter, but shew themselues open enemies to the *Gospell*, and though they see, yet will not see, but wrest the Scriptures, and wittingly and knowingly corrupt, and counterfeit the Word of God, and foulely, and wickedly apply to their

all

all the same things, which euidently and properly bee spoken of the *person of Christ* onely, nor by no meanes can be applied to any other? And what though they say, *The Pope is all, and aboue all?* Or, *That the Pope can doe asmuch as Christ can doe:* and, *that one iudgement place, and one Councell house serueth for the Pope, and for Christ both together?* Or, *That the Pope is the same Light which should come into the world:* which words Christ spake of himselfe alone: and, *That who so is an euill doer hateth, and flieth from that light?* Or, *that all the Bishops haue receiued of the Popes fulnesse.*

Hostiensis quanto. Abas Panor. De Elect. ca venerabilis.

Cornelius Episcopus in Concil. Tridentino.

Briefly, what though they make decrees expresly against

gainſt *Gods Word*, and that, not in *hucker mucker*, or *couertly*, but *openly*, and in the *face of the world*: muſt it needs yet be *Goſpel* ſtreight, whatſoeuer they ſay? Shall theſe be *Gods holy Army*, or, will Chriſt bee at hand among them there? Shal the *Holy Ghoſt* flow in their tongues, or can they with truth ſay, *We*, and the *Holy Ghoſt* haue thought ſo?

Hoſius contra Arrianos lib. 2.

Indeed *Peter Aſotus*, and his companion *Hoſius* ſticke not to affirme, *that the ſame Councell, wherein our Sauiour Ieſus Chriſt was condemned to dye, had both the ſpirit of Prophecying, and the Holy Ghoſt, and the ſpirit of Truth*: and that it was neither a falſe, or a trifling ſaying, when thoſe Biſhops ſaid,

We

We haue the Law, and by our Law he ought to dye. And, that they, so saying, did light vpon the very *Truth of iudgment* (for so be *Hosius* words) and that the same plainely was a inst decree, whereby they pronounced, *that Christ was worthy to dye.* This me thinks, is strange, that these men are not able to speake for themselues, and to defend their owne cause, but they must also take part with *Annas* and *Caiphas* against *Christ.* For, if they will call that a *Deadfull*, and a *good Councell*, wherein the *Son of God* was most shamefully condemned to dye the death, what *Councell* will they then allow for *false* and *naught?* And yet (as all their Councels, to say much, John 19.7

com-

commonly bee) necessity compelleth them to pronounce these things of the *Council* holden by *Annas* and *Caiphas*.

But will these men (I say) reforme vs the Church, being themselves both *the Persons guilty, & the Judges too?* Will they abate their own ambition, and their pride? Will they overthrow their own causes, and give sentence against themselves, that they must leave off to bee villeins and *Bishops, flowe bellies, Heapers together of Benefices, Takers upon them as Princes and men of warre?* Will the *Abbates*, the *Popes* deare darlings, judge that *Monke* for a *theese*, which *labouretb* not for his living? and that it is against all Law

to

to suffer such an one to liue, and to be found either in citty, or in country, all of other mens charges? Or else, that a *Monke* ought to lye on the ground, to liue hardly with *hearbs* and *pease*, to study earnestly, to argue, to pray, to worke with hands, and fully to bend himselfe, to come to the ministery of the Church? In faith, as soone will the *Pharisees* and *Scribes* repaire against the *Temple of God*, and restore it vnto vs a *House of Prayer*, in stead of a *Den of thieues*. Mat. 21, 19

The Papists, though they acknowledge their errors, yet will not amend the.

There haue been I know, certaine of their owne companions, which haue found fault with many Errours in the Church, as *Pope Adrian*, *Æneas Sylvius*, *Cardinall Poole*

Poole, Pighius, and others, as is aforesaid: they held afterwards their *Councell at Trident*, in the selfe same place, where it is now appointed. There assembled many *Bishops* and *Abbates*, and others, whom it behoued for that matter. They were alone by themselues: whatsoeuer they did, no body gainsaid it: for they had quite shut out and barred vs aside from all manner of assemblies: and there they sate fiue yeares feeding folkes with a marueilous expectation of their doings. The first six moneths, as though it were greatly needfull, they made many Determinations of the *Holy Trinity*, of the *Father*, of the *Sonne*, and of the

the *Holy Ghost*, which were godly things in deed, but not so necessary for that time.

Let us see, all that while, of so many, so manifest, so often confessed by them, and so evident *Errours*, what *one Errour* have they amended? From what kind *of Idolatry* have they reclaimed the people? What *Superstition* have they taken away? What peece of *their Tyranny*, and *Pompe* have they diminished? As though all the world may not see, that this is a *Councell*: and that these *bishops*, whom the *Pope* hath now called together, be wholy sworne and become bound to beare him their faithfull allegeance, and will doe no manner

ner of thing, but that they perceiue pleaseth him, and helpeth to aduance his power, and as he will haue it: Or, that they reckon not of *the number* of mens voices, rather than of the *weight* and *value* of the same: or that Might there, doth not oftentimes ouercome right.

And therefore we know, that diuers times many good men, and *Catholique Bishops* did tarry at home, & would not come, when such councels were called, wherein men so apparently laboured to serue factions, and to take parts, because they knew, they should but lose their trauaile, and doe no good, seeing whereunto their enemies minds were so wholly bent. *Athanasius*

denied to come, when he was called by the Emperour to his Councell at Cæsaria, perceiuing plainly he should but come among his enemies, which deadly hated him. The same Athanasius when he came afterward to the Councell at Tyrus, and foresaw what would be the end, by reason of the outrage, and malice of his enemies, he packed vp his carriage and went away immediatly. Iohn Chrysostome, although the Emperour Constantius, commanded him by seuere sundry letters, to come to the Arian Councell, yet kept he himself at home still. When Athanasius the Bishop of Ierusalem, came to the Councell of Palestine, the old Father Paphnutius tooke

Hist. Trid. part. 1. 10. cap. 13.

Euseb. l. 5. cap 17.

tooke him by the hand, and led him out at the doores, saying: *It is not lawfull for vs to conferre of these matters with wicked men.* The *Bishops of the East* would not come to the *Nycenian Councell*, after they knew *Athanasius* had gotten himselfe thence againe. *Cyrill* called men backe by letters from the *Councell* of them, which were named *Patrophasians*. *Paulinus Bishop of Tyre*, and many others more, refused to come to the *Councell at Milleine*, when they understood what a stirre, and rule *Acacius* kept there: for they saw it was in vaine to goe thither, where not reason, but faction should prevaile: and where folke contended, not for the *Truth*, and

and *right iudgement* of the matter, but for *partiality* and *fauour*.

And, albeit those Fathers had such malicious & stiffe-necked enemies, yet if they had come, they should haue had free speech at least in the *Counsels*.

But now, sithence none of vs may be suffered so much as to *sit*, or once to be *seene* in these mens meetings; much lesse suffered to *speake freely* our minds: and seeing the *Popes Legates, Patriarchs Archbishops, Bishops, and Abbates*; all being conspired together, all linked together in one kind of fault, and all bound by one oath, sit alone by themselues, and haue power alone to giue their consent: and at last,

O when

when they haue all done, as though they had done nothing, bring all their opinions to be iudged at the will, and pleasure of the *Pope*, being but one man, to the end he may pronounce his owne sentence of himselfe, who ought rather to haue answered to his complaint: sithence also the same ancient and *Christian Liberty*, which of all right should specially be in *Christian Councels*, is now vtterly taken away from the *Counsell*: for these causes, I say, wise and good men ought not to meruaile at this day, though we doe the like now, that, they see, was done in times past in like case, of so many *Fathers* and *Catholike Bishops*: which is, though we choose rather

to

to sit at home, and leaue our whole cause to God, than to iourney thither, whereas we neither can haue place, nor be able to do any good: whereas we can obtaine no audience: whereas *Princes Embassadours* be but vsed as *mocking stocks*: and whereas also wee be all condemned already before *Triall*: as though the matter were afore-hand dispatched and agreed vpon.

Neuertheleſſe we can beare patiently, and quietly our owne priuate wrongs. But wherefore do they shut out *Christian Kings* and good *Princes* from their *Conuocation*? Why doe they so vncourteously, or with such spite leaue them out, and as though either they were

not *Christian men*, or else could not iudge, will not haue them made acquainted with the causes of *Christian Religion*, nor vnderstand the state of their own *Churches*?

Or, if the said *Kings* and *Princes* happen to intermeddle in such matters, and take vpon them to doe, that they may doe, that they be commanded to doe, and ought of duty to doe, and the same things that wee know, both *Dauid* and *Salomon*, and other good Princes haue done; that is, if they, whiles the *Pope* and his *Prelates* slug, and sleepe, or else mischieuously withstand them, doe bridle the *Priests* sensuality, and driue them to doe their duty, and keepe them still to it. If they doe ouer-

ouerthrow *Idols*, if they take away *Superstition*, and set vp againe the *true worshipping* of God, why doe they by and by make an outcry vpon them, that such *Princes* trouble all, & presse by violence into an other bodies office, and doe therein wickedly and malaperly? What Scripture hath at any time forbidden a *Christian Prince* to bee made priuy to such causes? Who, but themselues alone, made euer any such Law?

They will say to this; *I geesse ciuill Princes haue learned to gouerne a commonwealth, and to order matters of War: but they vnderstand not the secret Mysteries of Religion.*

If that be so, what is the

Pope, I pray you, at this day, other than a *Monarch*, or a *Prince*? Or what be the *Cardinals*, who must be none other now, but *Princes* and *Kings Sonnes*? What else be the *Patriarchs*, and, for the most part, the *Archbishops*, the *Bishops*, the *Abbats*? What bee they else at this present in the *Popes Kingdome*, but *worldly Princes*, *Dukes*, and *Earles*, gorgeously accompanied with *bands of men*, whither soeuer they goe? Oftentimes also gaily arayed with *chaines*, and *collers of gold*? They haue at times too, certaine Ornaments by themselues, as *Crosses*, *Hats*, *Mytres*, and *Palles*? which Pompe the ancient *Bishops*, *Chrysostome*, *Augustine*, and *Ambrose* ne-

uer

uer had. Setting these things aside, what teach they? What say they? What doe they? How liue they? I say not, as may become a *Catholicke Bishop*, but as may become a *Christian man*? Is it so great a matter, to haue a vaine title, and by changing a garment onely to haue the name of a *Bishop*?

Surely, to haue the principall stay, and effect of all matters committed wholly to these mens hands, who neither know, nor will know these things, nor yet set a iot by any point of *Religion*, saue that, which concerneth their *belly* and *vices*; and to haue them alone sit as *Iudges*, and to be set vp as *ouerseers* in the Watch-tower, being no better, than

blind Spies: of the other side to haue a *Christian Prince* of good vnderstanding, and of a right iudgement, to stand still like a *blocke*, or a *stake*, not to be suffered, neither *to giue his voyce*, nor *to shew his Iudgement*, but only *to wait*, what these men shal will, and command, as one, which had neither *eares*, nor *eyes*, nor *wit*, nor *heart*, and, whatsoeuer they giue in charge, to allow it without exception, blindly fulfilling their Cómandements, be they neuer so blasphemous, and wicked: yea, although they command him quite to *destroy* al Religion, and to *Crucifie* againe *Christ* himselfe: This surely, besides that it is *proud*, and *spitefull*, is also beyond all

right

right and *reason*, and not to be endured of *Christian*, and wise *Princes*. For why, I pray you, may *Caiphas* and *Annas* vnderstand these matters, and may not *Dauid* and *Ezechias* doe the same? Is it lawfull for a *Cardinall*, being *a man of warre*, and delighting in *Blood*, to haue place in a *Councell*: and is it not lawfull for a *Christian Emperour, or a King?*

Verily, wee grant no further Liberty to our *Magistrates*, than that we know hath both beene giuen them by the *Word of God*, and also beene confirmed by the examples of the very best gouerned common wealths.

For besides that, a Christian Prince hath the charge of *Both Tables* committed